Scattered Pearls

Selection during the perusal of interesting events, scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri
S/o
Maulana Muhammad Umar Palanpuri

Vol-4
Part 6-7

DARUL-ISHAAT
Karachi-Pakistan.

SCATTERED PEARLS

volume 4
Part 6 & 7

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بسم اللہ الرحمٰن الرحیم

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1. A well-tried means of getting one's prayers accepted

The scholars of Hadith and Seerah were very particular about mentioning the names of those companions who participated in the Battle of Badr. Imam Bukhari رحمة الله عليه was the first one to compile their names in alphabetical order. He mentioned only forty-four names in his *Jami' Saheeh,* which were according to his conditions and standards. Imam Nawawi رحمة الله عليه said: We heard from the *Mashaaikh* of *Hadith* that *Duas* are accepted when the names of those companions who participated in the Battle of Badr -as recorded by Imam Bukhari رحمة الله عليه- are being mentioned; and this has been tried again and again.

2. The names of the *Muhajireen* (emigrants) who participated in the Battle of Badr

The Leader of the *Muhajireen* (emigrants), the Imam of those who fought at Badr, the Best of all creation, the Seal of Prophethood, the Chief of all Messengers and Prophets, Muhammad, the Messenger of Allah صلى الله عليه وسلم was accompanied by:

1. Sayyidina Abu Bakr Siddiq رضی اللہ عنہ
2. Sayyidina Abu Hafs Umar bin Al Khattab رضی اللہ عنہ
3. Sayyidina Abu Abdullah Uthman bin Affan رضی اللہ عنہ
4. Sayyidina Abul Hasan Ali bin Abi Talib رضی اللہ عنہ
5. Sayyidina Hamza bin Abdul Muttalib رضی اللہ عنہ
6. Sayyidina Zaid bin Haritha رضی اللہ عنہ
7. Sayyidina Ansa Habshi رضی اللہ عنہ, freedman of Allah's Messenger صلى الله عليه وسلم

8. Sayyidina Abu Kabsha Farsi رضی اللہ عنہ, freedman of Allah's Messenger صلی اللہ علیہ وسلم
9. Sayyidina Abu Marthad Kannaz bin Hisn رضی اللہ عنہ
10. Sayyidina Marthad bin Abi Marthad رضی اللہ عنہ, that means son of Kannaz bin Hisn رضی اللہ عنہ
11. Sayyidina Ubaidah bin Harith رضی اللہ عنہ
12. Sayyidina Tufail bin Harith رضی اللہ عنہ
13. Sayyidina Husain bin Harith رضی اللہ عنہ
14. Sayyidina Mistah Awf bin Athathah رضی اللہ عنہ
15. Sayyidina Abu Hudhaifah bin Utbah bin Rabi'ah رضی اللہ عنہ
16. Sayyidina Salim, freedman of Abu Hudhaifah رضی اللہ عنہ
17. Sayyidina Sabeeh, freedman of Abul Aas Umayyah رضی اللہ عنہ
18. Sayyidina Abdullah bin Jahsh رضی اللہ عنہ
19. Sayyidina Ukkashah bin Muhsin رضی اللہ عنہ
20. Sayyidina Shuja'ah bin Wahb رضی اللہ عنہ
21. Sayyidina Uqbah bin Wahb رضی اللہ عنہ
22. Sayyidina Yazeed bin Ruqaish رضی اللہ عنہ
23. Sayyidina Abu Sinan bin Muhsin رضی اللہ عنہ, (i.e. brother of Ukkashah bin Muhsin
24. Sayyidina Sinan bin Abi Sinan رضی اللہ عنہ, (i.e. son of Abu Sinan bin Muhsin and Ukkashah bin Muhsin's nephew)
25. Sayyidina Muhriz bin Nadhlah رضی اللہ عنہ
26. Sayyidina Rabi'ah bin Aktam رضی اللہ عنہ
27. Sayyidina Thaqf bin Amr رضی اللہ عنہ
28. Sayyidina Malik bin Amr رضی اللہ عنہ
29. Sayyidina Madlaj bin Amr رضی اللہ عنہ
30. Sayyidina Suwaid bin Makhsha رضی اللہ عنہ

31. Sayyidina Utbah bin Ghazwan رضی اللہ عنہ
32. Sayyidina Janaab, freedman of Utbah bin Ghazwan رضی اللہ عنہ
33. Sayyidina Zubair bin Awwam رضی اللہ عنہ
34. Sayyidina Hatib bin Abi Balta'ah رضی اللہ عنہ
35. Sayyidina Saad Kalbi, freedman of Hatib bin Abi Balta'ah رضی اللہ عنہ
36. Sayyidina Mus'ab bin Umair رضی اللہ عنہ
37. Sayyidina Suwaibit bin Saad رضی اللہ عنہ
38. Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ
39. Sayyidina Saad bin Abi Waqqas رضی اللہ عنہ
40. Sayyidina Umair bin Abi Waqqas رضی اللہ عنہ
41. Sayyidina Miqdad bin Amr رضی اللہ عنہ
42. Sayyidina Abdullah bin Mas'ood رضی اللہ عنہ
43. Sayyidina Mas'ood bin Rabi'ah رضی اللہ عنہ
44. Sayyidina Dhu Shamalayn bin Abd Amr رضی اللہ عنہ
45. Sayyidina Khabab bin Al Arat رضی اللہ عنہ
46. Sayyidina Bilal bin Rabah, freedman of Abu Bakr رضی اللہ عنہ
47. Sayyidina Amir bin Fuhairah رضی اللہ عنہ
48. Sayyidina Suhaib bin Sinan Rumi رضی اللہ عنہ
49. Sayyidina Talhah bin Ubaidullah رضی اللہ عنہ
50. Sayyidina Abu Salamah bin Abdul Asad رضی اللہ عنہ
51. Sayyidina Shammas bin Uthman رضی اللہ عنہ
52. Sayyidina Arqam bin Abil Arqam رضی اللہ عنہ
53. Sayyidina Ammar bin Yasir رضی اللہ عنہ
54. Sayyidina Mu'tab bin Awf رضی اللہ عنہ
55. Sayyidina Zaid bin Al Khattab رضی اللہ عنہ (i.e. Umar bin Al Khattab's brother)

56. Sayyidina Mahja', freedman of Umar bin Al Khattab رضی اللہ عنہ
57. Sayyidina Amr bin Suraqah رضی اللہ عنہ
58. Sayyidina Abdullah bin Suraqah رضی اللہ عنہ
59. Sayyidina Waqid bin Abdullah رضی اللہ عنہ
60. Sayyidina Khawla bin Abi Khawla رضی اللہ عنہ
61. Sayyidina Malik bin Abi Khawla رضی اللہ عنہ
62. Sayyidina Amir bin Rabi'ah رضی اللہ عنہ
63. Sayyidina Amir bin Bukair رضی اللہ عنہ
64. Sayyidina Aqil bin Bukair رضی اللہ عنہ
65. Sayyidina Khalid bin Bukair رضی اللہ عنہ
66. Sayyidina Ayas bin Bukair رضی اللہ عنہ
67. Sayyidina Saeed bin Zaid bin Amr bin Nufail رضی اللہ عنہ
68. Sayyidina Uthman bin Ma'zoon Al Jamhi رضی اللہ عنہ
69. Sayyidina Saib bin Uthman رضی اللہ عنہ
70. Sayyidina Qudamah bin Ma'zoon رضی اللہ عنہ
71. Sayyidina Abdullah bin Ma'zoon رضی اللہ عنہ
72. Sayyidina Mu'ammar bin Harith رضی اللہ عنہ
73. Sayyidina Khunais bin Hudhafah رضی اللہ عنہ
74. Sayyidina Abu Sibrah bin Abi Ruhm رضی اللہ عنہ
75. Sayyidina Abdullah bin Makhramah رضی اللہ عنہ
76. Sayyidina Abdullah bin Suhail bin Amr رضی اللہ عنہ
77. Sayyidina Umair bin Awf, freedman of Suhail bin Amr رضی اللہ عنہ
78. Sayyidina Saad bin Khawlah رضی اللہ عنہ
79. Sayyidina Abu Ubaidah Amir bin Al Jarrah رضی اللہ عنہ
80. Sayyidina Amr bin Al Harith رضی اللہ عنہ

81. Sayyidina Suhail bin Wahb رضی اللہ عنہ
82. Sayyidina Safwan bin Wahb رضی اللہ عنہ
83. Sayyidina Amr bin Abi Surah رضی اللہ عنہ
84. Sayyidina Wahb bin Saad رضی اللہ عنہ
85. Sayyidina Hatib bin Amr رضی اللہ عنہ
86. Sayyidina Ayyaz bin Abi Zaheer رضی اللہ عنہ

3. The names of the *Ansaar* who participated in the Battle of Badr

1. Sayyidina Saad bin Muadh رضی اللہ عنہ
2. Sayyidina Amr bin Muadh رضی اللہ عنہ, i.e. brother of Saad bin Muadh
3. Sayyidina Harith bin Aws bin Muadh رضی اللہ عنہ, *i.e.* nephew of Saad bin Muadh
4. Sayyidina Harith bin Anas رضی اللہ عنہ
5. Sayyidina Saad bin Zaid رضی اللہ عنہ
6. Sayyidina Salamah bin Salaamah bin Waqsh رضی اللہ عنہ
7. Sayyidina Abbad bin Bishr bin Waqsh رضی اللہ عنہ
8. Sayyidina Salamah bin Thabit bin Waqsh رضی اللہ عنہ
9. Sayyidina Rafi' bin Yazeed رضی اللہ عنہ
10. Sayyidina Harith bin Khazamah رضی اللہ عنہ
11. Sayyidina Muhammad bin Maslamah رضی اللہ عنہ
12. Sayyidina Salmah bin Aslam رضی اللہ عنہ
13. Sayyidina Abul Haitham bin At- Tayhan رضی اللہ عنہ
14. Sayyidina Ubaid bin At-Tayhan رضی اللہ عنہ
15. Sayyidina Abdullah bin Sahl رضی اللہ عنہ
16. Sayyidina Qatadah bin No'man رضی اللہ عنہ
17. Sayyidina Ubaid bin Aws رضی اللہ عنہ

18. Sayyidina Nasr bin Al Harith رضی اللہ عنہ
19. Sayyidina Mu'tab bin Ubaid رضی اللہ عنہ
20. Sayyidina Abdullah bin Tariq رضی اللہ عنہ
21. Sayyidina Mas'ood bin Saad رضی اللہ عنہ
22. Sayyidina Abu Abs bin Jubair رضی اللہ عنہ
23. Sayyidina Abu Bardah Hai bin Nayyar رضی اللہ عنہ
24. Sayyidina Asim bin Thabit رضی اللہ عنہ
25. Sayyidina Ma'tab bin Qushair رضی اللہ عنہ
26. Sayyidina Amr bin Ma'bad رضی اللہ عنہ
27. Sayyidina Sahl bin Hunaif رضی اللہ عنہ
28. Sayyidina Mubashshir bin Abdul Mundhir رضی اللہ عنہ
29. Sayyidina Rifa'ah bin Abdul Mundhir رضی اللہ عنہ
30. Sayyidina Saad bin Ubaid bin An-No'man رضی اللہ عنہ
31. Sayyidina Uwaim bin Sa'adah رضی اللہ عنہ
32. Sayyidina Rafi' bin Anjadah رضی اللہ عنہ
33. Sayyidina Ubaid bin Abi Ubaid رضی اللہ عنہ
34. Sayyidina Tha'labah bin Hatib رضی اللہ عنہ
35. Sayyidina Abu Lubabah bin Abdul Mundhir رضی اللہ عنہ
36. Sayyidina Harith bin Hatib رضی اللہ عنہ
37. Sayyidina Hatib bin Amr رضی اللہ عنہ
38. Sayyidina Asim bin Adi رضی اللہ عنہ
39. Sayyidina Anees bin Qatadah رضی اللہ عنہ
40. Sayyidina Ma'an bin Addi رضی اللہ عنہ
41. Sayyidina Thabit bin Aqram رضی اللہ عنہ
42. Sayyidina Abdullah bin Salamah رضی اللہ عنہ
43. Sayyidina Zaid bin Aslam رضی اللہ عنہ

44. Sayyidina Rabi bin Rafi' رضی اللہ عنہ
45. Sayyidina Abdullah bin Jubair رضی اللہ عنہ
46. Sayyidina Asim bin Qais رضی اللہ عنہ
47. Sayyidina Abu Dhayyah bin Thabit رضی اللہ عنہ
48. Sayyidina Abu Huntah bin Thabit رضی اللہ عنہ
49. Sayyidina Salim bin Umair رضی اللہ عنہ
50. Sayyidina Harith bin No'man رضی اللہ عنہ
51. Sayyidina Khawwat bin Jubair bin An-No'man رضی اللہ عنہ
52. Sayyidina Mundhir Muhammad رضی اللہ عنہ
53. Sayyidina Abu Aqeel bin Abdullah رضی اللہ عنہ
54. Sayyidina Saad bin Khaithamah رضی اللہ عنہ
55. Sayyidina Mundhir bin Qudamah رضی اللہ عنہ
56. Sayyidina Malik bin Qudamah رضی اللہ عنہ
57. Sayyidina Harith bin Arjafah رضی اللہ عنہ
58. Sayyidina Tameem, freedman of Saad bin Khaithamah رضی اللہ عنہ
59. Sayyidina Ja'bar bin Ateek رضی اللہ عنہ
60. Sayyidina Malik bin Numailah رضی اللہ عنہ
61. Sayyidina No'man bin Asr رضی اللہ عنہ
62. Sayyidina Kharijah bin Zaid رضی اللہ عنہ
63. Sayyidina Saad bin Rabi' رضی اللہ عنہ
64. Sayyidina Abdullah bin Rawahah رضی اللہ عنہ
65. Sayyidina Khallad bin Suwaid رضی اللہ عنہ
66. Sayyidina Basheer bin Saad رضی اللہ عنہ
67. Sayyidina Samak bin Saad رضی اللہ عنہ
68. Sayyidina Sabee' bin Qais رضی اللہ عنہ

69. Sayyidina Ibad bin Qais رضی اللہ عنہ
70. Sayyidina Abdullah bin Abas رضی اللہ عنہ
71. Sayyidina Yazeed bin Harith رضی اللہ عنہ
72. Sayyidina Khubaib bin Asaf رضی اللہ عنہ
73. Sayyidina Abdullah bin Zaid bin Tha'labah رضی اللہ عنہ
74. Sayyidina Hareeth bin Zaid bin Tha'labah رضی اللہ عنہ
75. Sayyidina Sufyan bin Bishr رضی اللہ عنہ
76. Sayyidina Tameem bin Ya'ar رضی اللہ عنہ
77. Sayyidina Abdullah bin Umair رضی اللہ عنہ
78. Sayyidina Zaid bin Al Muzayyan رضی اللہ عنہ
79. Sayyidina Abdullah bin Arfatah رضی اللہ عنہ
80. Sayyidina Abdullah bin Rabee' رضی اللہ عنہ
81. Sayyidina Abdullah bin Abdullah bin Ubayy رضی اللہ عنہ
82. Sayyidina Aws bin Khawla رضی اللہ عنہ
83. Sayyidina Zaid bin Wadee'ah رضی اللہ عنہ
84. Sayyidina Uqbah bin Wahb رضی اللہ عنہ
85. Sayyidina Rifa'ah bin Amr رضی اللہ عنہ
86. Sayyidina Amir bin Salamah رضی اللہ عنہ
87. Sayyidina Ma'bad bin Abbad رضی اللہ عنہ
88. Sayyidina Amir bin Al Bukair رضی اللہ عنہ
89. Sayyidina Nawfil bin Abdullah رضی اللہ عنہ
90. Sayyidina Ubadah bin As-Samit رضی اللہ عنہ
91. Sayyidina Aws bin As-Samit رضی اللہ عنہ
92. Sayyidina No'man bin Malik رضی اللہ عنہ
93. Sayyidina Thabit bin Hizal رضی اللہ عنہ
94. Sayyidina Malik bin Da'tham رضی اللہ عنہ

95. Sayyidina Rabi' bin Ayas رضی اللہ عنہ
96. Sayyidina Waraqah bin Ayas رضی اللہ عنہ
97. Sayyidina Amr bin Ayas رضی اللہ عنہ
98. Sayyidina Mujzir bin Ziyad رضی اللہ عنہ
99. Sayyidina Ibad bin Khashkhash رضی اللہ عنہ
100. Sayyidina Nihab bin Tha'labah رضی اللہ عنہ
101. Sayyidina Abdullah bin Tha'labah رضی اللہ عنہ
102. Sayyidina Utbah bin Rabi'ah رضی اللہ عنہ
103. Sayyidina Abu Dujanah Simak bin Kharshah رضی اللہ عنہ
104. Sayyidina Mundhir bin Amr رضی اللہ عنہ
105. Sayyidina Abu Usaid Malik bin Rabi'ah رضی اللہ عنہ
106. Sayyidina Malik bin Mas'ood رضی اللہ عنہ
107. Sayyidina Abd Rabbuh bin Haqq رضی اللہ عنہ
108. Sayyidina Ka'ab bin Jamaz رضی اللہ عنہ
109. Sayyidina Dhumrah bin Amir رضی اللہ عنہ
110. Sayyidina Ziyad bin Amr رضی اللہ عنہ
111. Sayyidina Basbas bin Amr رضی اللہ عنہ
112. Sayyidina Abdullah bin Amir رضی اللہ عنہ
113. Sayyidina Qurrash bin Sumah رضی اللہ عنہ
114. Sayyidina Habab bin Mundhir رضی اللہ عنہ
115. Sayyidina Umair bin Al Hamam رضی اللہ عنہ
116. Sayyidina Tameem, freedman of Kharrash رضی اللہ عنہ
117. Sayyidina Abdullah bin Amr bin Ahram رضی اللہ عنہ
118. Sayyidina Muadh bin Amr Al Jamooh رضی اللہ عنہ
119. Sayyidina Maoodh bin Amr Al Jamooh رضی اللہ عنہ
120. Sayyidina Khallad bin Amr Al Jamooh رضی اللہ عنہ

121. Sayyidina Uqbah bin Amir رضی اللہ عنہ
122. Sayyidina Habeeb bin Aswad رضی اللہ عنہ
123. Sayyidina Thabit bin Tha'labah رضی اللہ عنہ
124. Sayyidina Umair bin Al Harith رضی اللہ عنہ
125. Sayyidina Bishr bin Al Baraa رضی اللہ عنہ
126. Sayyidina Tufail bin Malik رضی اللہ عنہ
127. Sayyidina Tufail bin No'man رضی اللہ عنہ
128. Sayyidina Sinan bin Saifi رضی اللہ عنہ
129. Sayyidina Abdullah bin Jadh bin Qais رضی اللہ عنہ
130. Sayyidina Utbah bin Abdullah رضی اللہ عنہ
131. Sayyidina Jabbar bin Sakhr رضی اللہ عنہ
132. Sayyidina Kharijah bin Humair رضی اللہ عنہ
133. Sayyidina Abdullah bin Humair رضی اللہ عنہ
134. Sayyidina Yazeed bin Al Mundhir رضی اللہ عنہ
135. Sayyidina Ma'qal bin Al Mundhir رضی اللہ عنہ
136. Sayyidina Abdullah bin No'man رضی اللہ عنہ
137. Sayyidina Dahhak bin Harithah رضی اللہ عنہ
138. Sayyidina Suad bin Razeeq رضی اللہ عنہ
139. Sayyidina Ma'bad bin Qais رضی اللہ عنہ
140. Sayyidina Abdullah bin Qais رضی اللہ عنہ
141. Sayyidina Abdullah bin Manaf رضی اللہ عنہ
142. Sayyidina Jabir bin Abdullah bin Rayab رضی اللہ عنہ
143. Sayyidina Khaleed bin Qais رضی اللہ عنہ
144. Sayyidina No'man bin Sinan رضی اللہ عنہ
145. Sayyidina Abul Mundhir Yazeed bin Amir رضی اللہ عنہ
146. Sayyidina Saleem bin Amr رضی اللہ عنہ

147. Sayyidina Qutbah bin Amr رضی اللہ عنہ
148. Sayyidina Antarah رضی اللہ عنہ, freedman of Sayyidina Saleem bin Amr رضی اللہ عنہ
149. Sayyidina Ais bin Amir رضی اللہ عنہ
150. Sayyidina Tha'labah bin Ghunmah رضی اللہ عنہ
151. Sayyidina Abul Yusr Ka'ab bin Amr رضی اللہ عنہ
152. Sayyidina Sahl bin Qais رضی اللہ عنہ
153. Sayyidina Amr bin Talq رضی اللہ عنہ
154. Sayyidina Muadh bin Jabal رضی اللہ عنہ
155. Sayyidina Qais bin Muhsin رضی اللہ عنہ
156. Sayyidina Harith bin Qais رضی اللہ عنہ
157. Sayyidina Jubair bin Ayas رضی اللہ عنہ
158. Sayyidina Saad bin Uthman رضی اللہ عنہ
159. Sayyidina Uqbah bin Uthman رضی اللہ عنہ
160. Sayyidina Zakwan bin Abd Qais رضی اللہ عنہ
161. Sayyidina Mas'ood bin Khuldah رضی اللہ عنہ
162. Sayyidina Ibad bin Qais رضی اللہ عنہ
163. Sayyidina As'ad bin Yazeed رضی اللہ عنہ
164. Sayyidina Fakah bin Bishr رضی اللہ عنہ
165. Sayyidina Muadh bin Mais رضی اللہ عنہ
166. Sayyidina Aidh bin Mais رضی اللہ عنہ
167. Sayyidina Masood bin Saad رضی اللہ عنہ
168. Sayyidina Rifa'ah bin Rafi' رضی اللہ عنہ
169. Sayyidina Khallad bin Rafi' رضی اللہ عنہ
170. Sayyidina Ubaid bin Zaid رضی اللہ عنہ
171. Sayyidina Ziyad bin Labeed رضی اللہ عنہ

172. Sayyidina Farwah bin Amr رضی اللہ عنہ
173. Sayyidina Khalid bin Qais رضی اللہ عنہ
174. Sayyidina Jablah bin Tha'labah رضی اللہ عنہ
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179. Sayyidina Harithah bin No'man رضی اللہ عنہ
180. Sayyidina Saleem bin Qais رضی اللہ عنہ
181. Sayyidina Suhail bin Qais رضی اللہ عنہ
182. Sayyidina Adi bin Zughbar رضی اللہ عنہ
183. Sayyidina Mas'ood bin Aws رضی اللہ عنہ
184. Sayyidina Abu Khuzaimah bin Aws رضی اللہ عنہ
185. Sayyidina Rafi' bin Harith رضی اللہ عنہ
186. Sayyidina Awf bin Harith رضی اللہ عنہ
187. Sayyidina Ma'oodh bin Harith رضی اللہ عنہ
188. Sayyidina Muadh bin Harith رضی اللہ عنہ
189. Sayyidina No'man bin Amr رضی اللہ عنہ
190. Sayyidina Amir bin Mukhallid رضی اللہ عنہ
191. Sayyidina Abdullah bin Qais رضی اللہ عنہ
192. Sayyidina Usaimah Ashja'i رضی اللہ عنہ
193. Sayyidina Wadeeqah bin Amr رضی اللہ عنہ
194. Sayyidina Abul Hamraa رضی اللہ عنہ, freedman of Sayyidina Harith bin Afraa رضی اللہ عنہ
195. Sayyidina Tha'labah bin Amr رضی اللہ عنہ
196. Sayyidina Suhail bin Ateek رضی اللہ عنہ

197. Sayyidina Harith bin Sumah رضی اللہ عنہ
198. Sayyidina Ubayy bin Kaab رضی اللہ عنہ
199. Sayyidina Anas bin Muaz رضی اللہ عنہ
200. Sayyidina Aws bin Thabit رضی اللہ عنہ
201. Sayyidina Abu Shaikh Ubayy bin Thabit رضی اللہ عنہ, i.e. Sayyidina Hassan bin Thabit's رضی اللہ عنہ brother
202. Sayyidina Abu Talhah Zaid bin Sahl رضی اللہ عنہ
203. Sayyidina Harithah bin Suraqah رضی اللہ عنہ
204. Sayyidina Amr bin Tha'labah رضی اللہ عنہ
205. Sayyidina Sulait bin Qais رضی اللہ عنہ
206. Sayyidina Abu Sulait bin Amr رضی اللہ عنہ
207. Sayyidina Thabit bin Khansaa رضی اللہ عنہ
208. Sayyidina Amir bin Umayyah رضی اللہ عنہ
209. Sayyidina Mahrazam bin Amir رضی اللہ عنہ
210. Sayyidina Sawad bin Ghaziah رضی اللہ عنہ
211. Sayyidina Abu Zaid Qais bin Sakan رضی اللہ عنہ
212. Sayyidina Abul A'war bin Harith رضی اللہ عنہ
213. Sayyidina Saleem bin Milhan رضی اللہ عنہ
214. Sayyidina Haram bin Milhan رضی اللہ عنہ
215. Sayyidina Qais bin Abi Sa'sa'ah رضی اللہ عنہ
216. Sayyidina Abdullah bin Ka'ab رضی اللہ عنہ
217. Sayyidina Usaimah Asadi رضی اللہ عنہ
218. Sayyidina Abu Dawud Umair bin Amir رضی اللہ عنہ
219. Sayyidina Suraqah bin Amr رضی اللہ عنہ
220. Sayyidina Qais bin Mukhallid رضی اللہ عنہ
221. Sayyidina No'man bin Abd Amr رضی اللہ عنہ

222. Sayyidina Hammak bin Abd Amr رضی اللہ عنہ
223. Sayyidina Saleem bin Harith رضی اللہ عنہ
224. Sayyidina Jabir bin Khalid رضی اللہ عنہ
225. Sayyidina Saad bin Suhail رضی اللہ عنہ
226. Sayyidina Kaab bin Zaid رضی اللہ عنہ
227. Sayyidina Bujair bin Abi Bujair رضی اللہ عنہ
228. Sayyidina Utban bin Malik رضی اللہ عنہ
229. Sayyidina Maleel bin Dabrah رضی اللہ عنہ
230. Sayyidina Asmah bin Al Husayn رضی اللہ عنہ
231. Sayyidina Bilal bin Al Ma'la رضی اللہ عنہ

4. Go forth in Allah's way - your sins shall be forgiven right when the sun sets

رُوِیَ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِیَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ مَا رَاحَ مُسْلِمٌ فِیْ سَبِيْلِ اللهِ مُجَاهِدًا اَوْ حَاجًّا مُهِلًّا اَوْ مُلَبِّيًا اِلَّا غَرَبَتِ الشَّمْسُ بِذُنُوْبِهٖ (الترغیب والترہیب جلد ۲ صفحہ ۲۶۹)

It has been related from Sayyidina Sahl bin Saad رضی اللہ عنہ who said that the Messenger of Allah صلی اللہ علیہ وسلم said: If any Muslim sees the evening in the way of Allah, either as a soldier waging war or as a pilgrim reciting لَآ اِلٰهَ اِلَّا اللهِ and لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ, then the sun sets along with his sins (*i.e.* his sins shall be forgiven when the sun sets).

5. A worshipper's prayer affects the whole world

An infant's crying affects the whole house; similarly a worshipper's prayer affects the whole world. If it does not rain, then he offers *Salatul Istasqa,* if there is a solar eclipse, he offers *Salatul Kusuf,* if there is a lunar eclipse, he offers *Salatul Khusuf.* These all are definite proofs for how prayers affect the world.

The timings of prayer are subtly related to all stages of human life:

- *Salatul Fajr* is related to childhood (Thus commences the day)
- *Salatuz-Zuhr* is related to youth (The sun is at its peak)
- *Salatul Asr* is related to old age (The day declines)
- *Salatul Maghrib* is related to death (The sun of life has set)
- *Salatul Isha* is related to non-existence (Traces of human life are erased from earth)

This is why it is *mustahabb* to offer *Salatul Isha* in the first third of the night, since at that time there is no sign of light, and night is followed by day. Hence the expressions 'Day of Judgement' and 'Day of Resurrection' are used rather than 'Night of Resurrection'.

6. Angels speak through Sayyidina Umar bin Al Khattab's رضی اللہ عنہ tongue

Sayyidina Abu Saeed Khudri رضی اللہ عنہ said that the Messenger of Allah صلی اللہ علیہ وسلم said: Whoever bears malice against Umar, bears malice against me, and whoever loves Umar, loves me. And in the eve of Arafah, Allah took pride in the Muslims in general, but in Umar in particular. Whenever Allah had sent a prophet, He also creates a *Muhaddith* in that prophet's *Ummah,* and if there were a *Muhaddith* in my *Ummah,* it would be Umar.' The Sahabah رضی اللہ عنہ asked: 'O Messenger of Allah صلی اللہ علیہ وسلم, what is a *Muhaddith*?' He صلی اللہ علیہ وسلم said: 'A person through whose tongue the angels speak.'(*Hayatus-Sahabah,* 3/610)

7. A *Dua* which Sayyidina Jibrail علیہ السلام taught Sayyidina Ubayy bin Kaab رضی اللہ عنہ

Sayyidina Anas bin Malik رضی اللہ عنہ narrated that once Sayyidina Ubayy bin Kaab رضی اللہ عنہ said: 'I shall go to the mosque and praise Allah like no one has ever done before.' After the prayer he kept sitting and began to praise Allah Most High, when out of a sudden he heard a voice behind him say: 'O Allah, all praise is Yours, and all sovereignty is Yours, and all goodness is Yours, and all that is concealed and secret is returned unto You, all praise is Yours, and You have power to do all things; forgive me

all my past sins, and in future, save me from committing sins and from all unpleasant things, and grant me the strength to do such deeds which please you, and accept my repentance.' Sayyidina Ubayy bin Kaab رضی اللہ عنہ then went to the Noble Prophet صلی اللہ علیہ وسلم and told him about the incident. The Noble Prophet صلی اللہ علیہ وسلم said: 'That was Sayyidina Jibrail علیہ السلام.' (*Hayatus-Sahabah*, 3/610)

8. Angels treat a dying believer gently

Salamah bin Atiyah رضی اللہ عنہ said that once Sayyidina Salman رضی اللہ عنہ went to visit a patient who was overcome by the throes of death. Sayyidina Salman رضی اللہ عنہ said: 'O Angels, treat him gently!' The dying man then told him: 'The angel says: I treat every believer gently.' (*Hayatus-Sahabah* 3/609)

9. Anyone who supplicates by saying: *'Ya Arhamar-Rahimeen'* shall be saved from oppression

Laith bin Saad رضی اللہ عنہ related: It has reached me that Sayyidina Zaid bin Haritha رضی اللہ عنہ mentioned an incident that had occurred to him He said: 'In Taif there was a man who let out his mule to me on the condition that on the way he'd be allowed to encamp at whichever station he deemed appropriate. He then took me into a wilderness, far from any settlement, and told me to get off. So I got off. I looked around, and I saw the remains of people who had been killed there. When that man was about to kill me, I said to him: 'Wait a little. Let me pray two *Rakat*.' He said: 'Pray. Those people had the same request, and it availed them nothing.' After I had concluded my prayer, he advanced to kill me. I prayed: *'Ya Arhamar-Rahimeen!* (O Most Merciful of those who show mercy!)' From nowhere he heard a voice: 'Don't kill him!' That man left, startled, trying to find out where the voice had come from, but in vain. When he came back, I cried out: *'Ya Arhamar-Rahimeen!'* thus it happened three times. All of a sudden, there appeared a horse-man who had an iron spear in his hand. A blazing flame issued from the tip of the spear. The horse-man threw the spear and pierced the body of that man, who fell to the ground, dead. The horse-man then addressed me:

'When you called *Ya Arhamar-Rahimeen* the first time, I was in the seventh heaven. When you called the second time, I had come down to the lowest heaven. When you had called the third time, I was with you.'(*Hayatus-Sahabah*, 3/606)

10. A prophetic prescription how to overcome one's enemy

Sayyidina Abu Talhah رضی اللہ عنہ narrated: We were with the Noble Prophet during a battle. While encountering the enemy, I heard the Noble Prophet صلی اللہ علیہ وسلم pray:

يَا مٰلِكِ يَوْمِ الدِّيْنِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○

'O Owner of the Day of Judgement! You alone we worship, and You alone we ask for help!' I then saw their men falling one after the other, while angels were assaulting them from behind. (*Hayatus-Sahabah*, 3/602)

11. There are four kinds of people

Sayyidina Hasan bin Ali رضی اللہ عنہ said: There are four kinds of people:

1. Those who have got a great share of goodness (*i.e.* they do many good deeds), but their moral character is not good.
2. Those who have got a good moral character, but who do not many good deeds.
3. Those who have neither got a good moral character, nor do good. They are the worst of all people.
4. Those who have got a good moral character and who do many good deeds. They are the best of all people. (*Hayatus-Sahabah*, 3/590)

12. O you who are given to sin! Don't deem yourselves safe from the evil consequences of your deeds!

Sayyidina Ibn Abbas رضی اللہ عنہ said: 'O you who are given to sin! Don't deem yourselves safe from the evil consequences of your deeds! The sin is usually accompanied by things which are even worse than the sin itself. While you commit a sin, you're not

feeling ashamed of the angels on your right and on your left, and that is even worse than the sin itself. You don't know how Allah is going to deal with you, and yet you are laughing. This laughter of yours is even worse than the sin itself. And if you succeed in committing a sin, you are happy about it. Your happiness is even worse than the sin itself. And if you could not commit a sin, you feel sad. Your sadness is even worse than the sin itself. If a gust of wind moves the curtain that screens you while you commit a sin, you feel scared, but the fact that Allah is watching you does not frighten you. This condition is even worse than the sin itself.' (*Hayatus-Sahabah*, 3/588)

13. Keep away from your enemy and beware of your friends

One person said to Sayyidina Ubayy bin Kaab رضی اللہ عنہ: 'O Abul Mundhir, give me some advice!' He replied: 'Never ever occupy yourself with futilities. Keep away from your enemy and beware of your friends (i.e. watch out lest your friends induce you to do something wrong). Envy the living for what the dead envy them (*i.e.* good deeds and praiseworthy attributes), and never mentioned your need to a person who does not care about fulfilling it.' (*Hayatus-Sahabah*, 3/587)

14. A believer experiences four conditions

Sayyidina Ubayy bin Kaab رضی اللہ عنہ said: 'A believer experiences four conditions: When he is struck by misfortune, he is patient. When he receives some boon, he is grateful. When he speaks, he speaks the truth, and when he decides an affair, he does so in justice. Allah Most High says about such a believer: (He is) light upon light.' *(Surah Noor, Ayat 35)*

'A believer walks in five kinds of light: His speech is light, his knowledge is light; a believer enters and exits in light, and on the Day of Judgement he shall return unto the light. And an infidel walks in five kinds of darkness: His speech is darkness, his deeds are darkness, he enters and exits in darkness and on the Day of Judgement he shall return to immeasurable darkness.' (*Hayatus-Sahabah*, 3/586)

15. Trials and tribulations come through three kinds of people

Sayyidina Hudhaifah رضی اللہ عنہ stated: 'Trials and tribulations come through three kinds of people: One, through the apostasy of an influential, knowledgeable scholar who uses his sword to mow down anything that rises against him. Two, trials and tribulations come through a speaker who invites people thereto. Three, trials and tribulations come through the ruler. The scholar and the speaker cast people into straight into trials, the ruler however first scratches trials and tribulations first himself, and then he gets others involved as well.(*Hayatus-Sahabah*, 3/585)

16. In the beginning, trials and tribulations seem to be the truth

Sayyidina Hudhaifa رضی اللہ عنہ said: 'Beware of trials and tribulations. No one should ever rush toward them, for by Allah! If anyone rushes toward them, they shall wash him away just like a deluge washes away a pile of dirt. In the beginning, trials and tribulations appear like the truth; and many an ignorant says: 'This is just like the truth', but when they have passed, it becomes obvious that they were nothing but trials and tribulations. So when you happen to witness them, then beware of them. Keep to your houses, break your swords and and arrows. (*Hayatus-Sahabah*, 3/585)

17. Hearts are of four kinds

Sayyidina Hudhaifah رضی اللہ عنہ said: 'Hearts are of our kinds:

1. A heart which is covered up. This is the heart of an infidel.
2. A heart that got two faces. This is the heart of a hypocrite.
3. A heart which is pure and clean, and radiant with light. This is the heart of a believer.
4. A heart which contains hypocrisy and faith. The similitude of faith is that of a tree which grows of pure water; and the similitude of hypocrisy is that of a boil which grows from puss and blood. A person is bound to become like the dominant trait. (*Hayatus-Sahabah*, 3/584)

18. Sayyidina Abu Ad-Dardaa's رضی الله عنه letter to Sayyidina Salman رضی اللہ عنہ

Muammar رضی الله عنه related from one of his companions that Sayyidina Abu Ad-Dardaa once wrote a letter to Sayyidina Salman رضی الله عنه. The letter said:

My brother, consider your health and times of leisure as a treasure, before the calamity which cannot be averted by even the whole mankind, befalls you (i.e. death); and also treasure the prayers of one struck by misfortune.

My brother! Let the mosque be your home (*i.e.* try to spend as much time as possible in the mosque), for I heard the Messenger of Allah صلی الله علیه وسلم say: 'The mosque is home to every god-conscious person, and Allah has taken it upon Himself to provide all those who have made the mosque their home with ease and joy, and Allah's good will and pleasure shall be theirs after they cross the bridge *As-Sirat.*

My brother! Show mercy to orphans and keep them close to you, and share your food with them. Once a person came to the Messenger of Allah صلی اللہ علیہ وسلم and complained to him of hard-heartedness. The Messenger of Allah صلی اللہ علیہ وسلم asked him: 'Do you want your heart to become soft?' That person said: 'Yes.' The Messenger of Allah صلی الله علیه وسلم said: 'Keep the orphans close to you, caress their heads and share your food with them. Your heart will become soft and all your needs will be fulfilled.

My brother! Don't amass more than what you can give thanks for, for I heard the Messenger of Allah صلی اللہ علیہ وسلم say: A person who obeyed Allah regarding his expenditures in his worldly life, shall be brought on the Day of Judgement with his wealth behind him. When that person crosses the bridge *As-Sirat,* his wealth shall say to him: 'Go ahead! (Don't worry, you will not fall into Hell), for you fulfilled your responsibilities regarding your wealth.' The Messenger of Allah صلی الله علیه وسلم then continued: A person who did not obey Allah with regard to this worldly life, shall be brought on the Day of Judgement with his wealth weighing down on his shoulders. When that person tries

to cross the bridge *As-Sirat,* his wealth shall push him and say: 'May you perish! Why did you not fulfil Allah's commandments regarding me?' His wealth will keep doing so, until that person himself calls for destruction.

My brother, I have come to know that you bought a servant, whereas I heard the Messenger of Allah صلى الله عليه وسلم say: The relation between a person and Allah remains intact for as long as the person is not being served, as long as he does his work himself. Once he is being served, reckoning becomes incumbent for him. Umm Ad-Dardaa رضي الله عنها once asked me for a servant, and I was well-off during those days, but since I had heard the Hadith about reckoning, I was not in favour of purchasing a servant.

My brother! Is there any guarantee that we shall meet each other again on the Day of Judgement, without fearing being taken to task? And, o my brother! Don't be deluded into thinking that you are a companion of Allah's messenger صلى الله عليه وسلم, for we have passed a long time since then, and Allah knows very well what we've been doing after His Messenger صلى الله عليه وسلم. (*Hayatus-Sahabah,* 3/580)

19. Don't complain to anyone about your suffering

Sayyidina Abu Ad-Dardaa رضي الله عنه said: 'Son of Adam, if you did three things, then you would have control over all issues in your life:

1. Don't complain to anyone about your suffering.
2. Neither mention your ailments to anyone, nor brag about your virtues.
3. Don't consider yourself as righteous and faultless.(*Hayatus-Sahabah,* 3/580)

20. Search goodness throughout your life

Sayyidina Abu Ad-Dardaa رضي الله عنه said: 'Search goodness throughout your life. Expose yourself to the breeze of Allah's mercy, for the breeze of Allah's mercy never ceases to blow. Allah keeps sending this breeze to His servants as He pleases.

And pray to Allah that He conceals your shortcomings, and that He makes you safe from fear. (*Hayatus-Sahabah*, 3/579)

21. Funerals are a weighty admonition

Sharjeel رضی اللہ عنہ said that when Sayyidina Abu Ad-Dardaa رضی اللہ عنہ saw a funeral procession in the morning, he would say: 'You are going in the morning, and in the evening we shall follow you.' And if he saw a funeral procession in the evening, he would say: 'You are going in the evening, and in the morning we shall follow you.' He also used to say that funerals are a weighty admonition, but people become oblivious of it only too soon. Death suffices as a warning. People go one after the other, and in the end only such people remain who have got no sense at all. (That means even after seeing a funeral procession they keep themselves occupied with their worldly affairs). (*Hayatus-Sahabah*, 3/ 578)

22. Those people whose houses became graves

Sayyidina Abu Ad-Dardaa رضی اللہ عنہ said: 'O People of Damascus! Don't you feel ashamed? You amass more wealth than you can consume, and you construct more buildings than you can dwell in, and you have high hopes for a distant future which you shall not be able to reach. Even before you there were people who had amassed wealth, who had entertained high hopes and who had erected many buildings, but they were utterly destroyed. Their hopes turned out to be deceptions, and their houses became graves. There was the nation of 'Aad; their territory reached from Adan to Amman, but now, who would purchase their remnants for (even as little as) two Dirhams from me?'(*Hayatus-Sahabah*, 3/577)

23. Long is the suffering of those who look for faults in others

Sayyidina Abu Ad-Dardaa رضی اللہ عنہ said: 'Don't make people responsible for such things for which Allah Most High did not make them responsible. It is not right to take them to task for what the Lord will not take them to task. O Son of Adam! Worry about yourself, for those who look for faults in others shall suffer long, and their anger shall cool down very slow.' (*Hayatus-Sahabah*, 3/576)

24. It is not the land but your deeds that hallow you

Yahya bin Saeed رضی اللہ عنہ related that Sayyidina Abu Ad-Dardaa رضی اللہ عنہ (who lived in Damascus) wrote a letter to Sayyidina Salman Farsi رضی اللہ عنہ, requesting him to come to that blessed place (*i.e.* Damascus). Sayyidina Salman Farsi رضی اللہ عنہ wrote back: 'It is not the land but the deeds that hallow a person. I have come to know that you have been appointed as a physician (an allusion to the post of *Qadhi*). If you are a means to help the sick recover (*i.e.* if your decisions are just and equitable), then this is indeed a source of goodness. But if you do not know about the medical sciences, if you are a quack then beware of killing someone (by making a wrong judgement), otherwise you shall go to Hell.' Hence, whenever Sayyidina Abu Ad-Dardaa رضی اللہ عنہ had to judge between two persons, and the two were about to leave him, he would call them from behind: 'I am, by Allah, not more than a quack! Come back and tell me once more what concerns you.' (That means he would not pass any judgement without thorough investigation.)(*Hayatus-Sahabah*, 3/575)

25. Three men make me laugh and three things make me cry

Ja'far bin Burqan رضی اللہ عنہ said: It has reached me that Sayyidina Salman Farsi رضی اللہ عنہ said: Three men make me laugh and three things make me cry. I laugh at a man who has expectations from this world, although death is pursuing him, and at a man who is lost in oblivion, while others are not oblivious of him, that means the angels record each and every of his deeds, and he shall be rewarded for his deeds. And (I laugh at a man) who laughs although he does not know whether he has pleased his Lord or displeased Him. Three things make me cry: The first is being separated from my beloved صلی اللہ علیہ وسلم and his companions. The second is the hardship of death and the frightening scenes of the Hereafter. The third is having to stand in front of my Lord, while I do not know whether I shall go to Paradise of Hell. (*Hayatus-Sahabah*, 3/574)

26. The truth is heavy while falsehood is light

Sayyidina Ibn Mas'ood رضی الله عنه said: The truth weighs down heavy (on one's soul) but it results in goodness. Falsehood seems to be light, but it has evil consequences, and man has got many desires which make him suffer for long.

Sayyidina Ibn Mas'ood رضی الله عنه said: At times one's heart is replete with yearning and motivation to do good deeds, while at other times motivation and yearning are completely missing. So when your heart is full of yearning and motivation, then consider it as a boon, and if you lack those feelings then do not be perturbed. (*Hayatus-Sahabah*, 3/571)

(**Translator's comment:** That means do not bother about whether you feel inclined to do good or not. Such feelings are more often than not often beyond one's control. But persevere in doing good -if you feel like it or not- your efforts will not go waste *insha Allah*.)

27. The clean part of the world is gone, only the unclean part is left

Sayyidina Ibn Masood رضی الله عنه said: I am cross with a person who sits without doing anything, neither working for his Hereafter, nor for his worldly life.

Sayyidina Ibn Masood رضی الله عنه said: I do not want to see anyone spend his night like a corpse while he spends his day hopping around like a *Qatrab* (a kind of insect). That means he sleeps throughout the night, and during the day he pursues his worldly affairs.

Sayyidina Abdullah رضی الله عنه said: The clean part of the world is gone, only the unclean part is left. The time has come where death is a gift for the believers. (*Abu Naeem mentioned this in Hilyah*, 1/131)

In another tradition comes: The world is like a lake on the top of a mountain. The clean part has gone, while the unclean part remains. (*Abu Naeem*, 1/132)

28. It is the trial of women that I fear the most

Sayyidina Muadh bin Jabal رضی اللہ عنہ said: Three things are such that anyone who does them exposes himself to ennui and hatred- that means the people become weary of him and begin to hate him. These three things are: Laughing at something that is not amusing, sleeping throughout the night without awakening, and eating without hunger. (*Abu Naeem mentioned this in Hilyah*, 1/237)

Sayyidina Muadh bin Jabal رضی اللہ عنہ said: You were tried with poverty and you succeeded for you were patient. Now you shall be tried with affluence, and it is the trial of women that I fear the most. When women begin to wear bracelets of gold and silver, and when they don Syrian fine cloth and flowery sheets from Yemen, then they will exhaust a wealthy man, and they will charge a poor man with what he cannot afford. (*Abu Naeem mentioned this in Hilyah*, 1/237)

29. Wish well for those who are in charge of you, and do not deceive them

Saeed bin Abi Saeed Maqbari رضی اللہ عنہ said: Sayyidina Abu Ubaidah bin Jarrah رضی اللہ عنہ is buried in Jordan. When the plague afflicted him, he gathered all the Muslims who resided there and said to them: I shall enjoin something upon you. If you accept it, then you shall always fare well. Establish the prayer, pay the *Zakah*, keep the fast of Ramadhan, give voluntary charity, keep performing *Hajj* and *Umrah*, exhort one another, wish well for those who are in charge of you, and do not deceive them. Let this worldly life not distract you from Allah's remembrance. Even if any of you would life for a thousand years, there would come a day on which he will have to go where you see me going today. Allah has ordained death for all of Adam's children. All of them will have to die. The sagacious of them is he who is most obedient to his Lord, and who has worked the most for his Hereafter. And Peace be upon you, and Allah's mercy and His blessings. O Muadh bin Jabal (رضی اللہ عنہ), lead the people in prayer. Thereafter Sayyidina Abu Ubaidah رضی اللہ عنہ passed away. Sayyidina Muadh bin Jabal رضی اللہ عنہ said while standing amidst the people: O people, turn away from your sins in

true repentance, for if a servant repents from his sins, he is right in Allah's presence, and it is his right that Allah shall forgive him all his sins. Repentance however does not cause debts to be forgiven. Debts will have to be repaid in any case, for a person shall be kept as a pledge against his debt. If any of you has left his brother, then he should go and meet him and shake hands with him. No Muslim should leave his Muslim brother for more than three days, for that is a great sin. (*Ibn Asakir, Muntakhabul Kanz*, 5/74)

Sayyidina Abu Ubaidah رضی اللہ عنہ said: A believer's heart is like a little bird, which flaps to and fro countless times a day. (Hence he should follow another person's advice) (*Hilyatul Awliyah, 1/102)*

30. Erase old sins through fresh good deeds

Nimran bin Mukhammar Abul Hasan رضی اللہ عنہ related that Sayyidina Abu Ubaidah bin Jarrah رضی اللہ عنہ, while accompanying an army, said: There are many people who thoroughly clean their clothes, while their religion remains soiled. That means they earn themselves worldly repute, but they harm their religion. Listen well! Many people seem to be self-respecting whereas in fact they debase themselves. Erase old sins through fresh good deeds. If any of you commits so many sins that the space between the heavens and the earth is filled with his sins, and thereafter does a good deed, then his good deed shall prevail over all his sins. (*Ibn Sam'ani, and something similar has also been mentioned in Kanz*, 8/236)

31. Don't consider your own opinion as infallible and true as Divine Inspiration

Sayyidina Ibn Abbas رضی اللہ عنہ said that Sayyidina Umar رضی اللہ عنہ once said to Sayyidina Ali رضی اللہ عنہ: 'O Abul Hasan, give me some advice!' Sayyidina Ali رضی اللہ عنہ said: 'Don't turn your conviction into doubt (*e.g.* it is certain that one shall get one's livelihood, so one should not overly exert oneself in that regard, as though one has any doubts regarding that). Don't turn your knowledge into ignorance (a person who does not act according to his knowledge is nothing but an ignoramus). Don't consider

your assumptions as true (that means one should not consider one's opinion as infallible and true as Divine Inspiration). And know well that this world is nothing more than what you have got, what you have sent ahead, what you distributed, or what you wore out.' On hearing this, Sayyidina Umar رضی اللہ عنہ said: 'Abul Hasan spoke the truth.' (*Ibn Asakir, and something similar has been mentioned in Kanz,* 8/231)

32. Something that scholars should read

One of our major religious needs of the day is that qualified and authentic scholars develop a series of text books to teach young children English, Hindi and other local languages. These text books should be void of pictures of living things, it should use Muslim instead of non-Muslim names, and it should be free of the un-Islamic material which is unfortunately found in our current text books. Instead it should be replete with the lofty ideals and outstanding achievements of our pious ancestors, so that the child not only learns to master the language, but also develops a profound relation with his faith and the achievements of his elders.

Some sensitive scholars perceived this need and began to compile some basic text books for teaching languages in line with the Islamic ideology, while some other gentlemen actually published these books. May Allah accept these blessed efforts, make them bear fruit, and may He grant the people the strength to appreciate and value these efforts. Ameen.

This work is so extremely important because the books which are taught in our schools estrange the children from the Islamic ideology. If they see scenes which depict the (assumed) crucifixion of Sayyidina Eesa علیہ السلام, and if they read stories about the crucifixion, then they might begin to have doubts about the whole matter, and that although the Holy Qur'an clearly states:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ

'They slew him not, nor crucified him.' (*Surah Nisaa, Ayat* 157)

Likewise there are many other topics which might spoil their faith.

33. Soon children will be rulers, and people will decide according to their whims and desires

Abu Zaid Madeeni رضی اللہ عنہ related that Sayyidina Abu Hurairah رضی اللہ عنہ once stood on the Noble Prophet's صلی اللہ علیہ وسلم pulpit, one step below the place where the Noble Prophet صلی اللہ علیہ وسلم used to stand, and said: All praise belongs to Allah Who guided Abu Hurairah to Islam, and all praise belongs to Allah Who taught Abu Hurairah the Holy Qur'an, and all praise belongs to Allah Who blessed Abu Hurairah with the Noble Prophet's صلی اللہ علیہ وسلم company. All praise belongs to Allah Who gave me leavened bread to eat and decent clothes to wear. All praise belongs to Allah Who arranged for my marriage with the daughter of Ghazwan, and that although I used to work there for a stomach-full of food. She used to give me a ride, and now I am the one who gives her a ride, just like she used to give. He further said: May the Arabs be ruined, for a great evil has drawn close. And may they be ruined, for soon children will be rulers, and people will decide according to their whims and desires, and when they get angry, they will kill each other without a just cause. *(Hayatus-Sahabah,* 3/545)

34. The world has announced its end and it flees, turning its back to its people

Khalid bin Umair Adwi رحمة اللہ علیہ related that Sayyidina Utbah bin Ghazwan رضی اللہ عنہ was governor of Basrah. Once he addressed the people. He began his speech by praising Allah, and then, after saying *amma ba'd,* he went on: The world has announced its end and it flees, turning its back to its people. Only little of this world has remained; whatever has remained is just like a left-over in a dish that is being licked clean. You all shall leave be made to leave this mortal world for another ever-lasting world. So whatever good deeds you have, take them along on your journey to this other eternal abode. We were told that if a stone is dropped from the edge of hell, it would fall for

seventy years, without reaching the bottom of hell. By Allah! There shall come a day when hell shall be filled with human beings. Does this astonish you? And we were also told that the distance between the two wings of the gate to Paradise is forty years, but there shall come a day when the multitudes of people destined for Paradise shall throng this gate, until this gate is full. And I witnessed the time when there were only seven men with the Noble Prophet صلی اللہ علیہ وسلم, and I was also among them, and our only food was the leaves of trees, and eating these leaves left our jaws sore. I found a discarded sheet somewhere. I tore it two halves. One half I used as loincloth; and Saad bin Malik رضی اللہ عنہ used the other half. Such was our poverty and destitution. And now each of us acts as governor of any city. I seek refuge with Allah from considering myself as great while Allah considers me as worthless. (*This has been recorded by Muslim, and something similar has also been mentioned in At-Targheeb* 5/179)

Hakim further mentions toward the end of this tradition that the line of those who succeed the prophets decreases day by day, and thąt you shall experience many other governors after me. (*Mustadrak Hakim*, 3/261)

35. The virtue of killing a snake

Abul Ahwas Jashami رحمۃ اللہ علیہ said: Once Sayyidina Ibn Masood رضی اللہ عنہ delivered a sermon, when out of a sudden he saw a snake slither along the wall. He interrupted his sermon and killed the snake with his dagger. Then he said: 'I heard the Messenger of Allah say: If any of you kills a snake, it is as though he had killed such a pagan whose blood has become lawful (to be shed).' (*Musnad Ahmad*, 1/421)

36. Do not become negligent of yourself because of your interactions with people

Once Sayyidina Umar رضی اللہ عنہ exhorted a person: 'Do not become negligent of yourself because of your interactions with others. You shall be asked only about yourself. You shall not be asked about others. Do not spend your day rushing to and fro,

for whatever deed you do shall be preserved. If you did evil, then let your evil deed be followed by a good deed, for I have not seen anything more eager to find an old sin than a fresh good deed.' (*Ad-Dinawri, and something similar has also been mentioned in Kanz,* 8/208)

37. Strengthening mutual relations is a mercy while severing relations is a kind of punishment

Sayyidina No'man bin Bishr رضی اللہ عنہ stated: Once the Messenger of Allah صلی اللہ علیہ وسلم said on the pulpit: One who does not give thanks for little, cannot show gratitude for what is abundant, either. One who does not show gratitude to man, cannot show his gratitude to Allah, either. Mentioning Allah's bounties is one way of showing gratitude, while not mentioning them is ingratitude. Strengthening mutual relations is a mercy, while severing relations is a kind of punishment.' The narrator further stated that Sayyidina Abu Umamah Bahili رضی اللہ عنہ said: 'Hold fast unto the *Sawad -e- Azam.*' That means hold fast unto authentic scholars, true men of knowledge. (*Hayatus-Sahabah,* 3/456)

38. Some reasons why five prayers were ordained

Query: What are the reasons why five prayers were ordained? What is the wisdom behind this command?

Reply: It is a well-established rule that:

فِعْلُ الْحَكِيْمِ لَا يَخْلُوْا عَنِ الْحِكْمَةِ

(*i.e.* the deed of a wise person is not void of wisdom). There are a number of reasons why five prayers were ordained.

1. When the Noble Prophet صلی اللہ علیہ وسلم ascended the sky, Allah Most High imposed fifty prayers on the Muslim Ummah. Then after the Noble Prophet صلی اللہ علیہ وسلم had interceded several times, forty-five prayers were waived, but at the same time it was decreed that:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۝

i.e. whoever does a good deed shall have ten the like thereof *(Surah An'am, Ayat 160)*

Just think how great Allah's mercy is: The offering of five prayers shall be rewarded like the offering of fifty prayers.

In the Arabic script, the zero is represented through a dot. Allah Most High erased that dot, and thus made things easy for the Muslims Ummah. On the Day of Judgement, Allah Most High shall again add that dot, and reward the offering of five prayers like the offering of fifty prayers. In Urdu, unmatched generosity is at times interpreted as *'Nuqta Nawazi'*, that means bestowing of dots. It is quite possible that this expression originated from the above incident. If the Muslims were to offer fifty prayers, then there would be hardly anyone who offers the prayer. But since only five prayers were ordained, even weak people can easily fulfil that command. Thousands of people offer the prayers. It is as though they were relieved of a great burden.

2. A human being has got five senses: that of sight, hearing, smell, taste, and touch. Allah Most High ordained five prayers in turn for these five senses, so that one may easily show one's gratitude to Allah.

3. In the life of a human being, five boons deserve special mention: Food and drink, clothing, housing, wife and children, and means of transport. Acknowledging that there is no god but Allah is the way of expressing one's gratitude for the gift of life, while one is to show one's thankfulness for the other five boons by offering the five prescribed prayers. Anyone who is regular in offering the prayers shall be counted among Allah's grateful servants.

In one tradition comes that once a person. who was performing *Tawaf*, (offering circumambulation) prayed: 'O Allah, let me be among those whose are few.' Someone asked: 'What do you mean by those who are few?' He said: Have you not heard that Allah says:

وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ○

'And few of My servants are grateful.' *(Surah Saba, Ayat 13)*

4. Sayyidina Ali رضی اللہ عنہ said: If a person has got five blessings, then it is as though he has got all blessings of the world: 'A tongue that expresses gratitude, a heart that remembers Allah, a body that can bear hardship, a virtuous wife, an easy livelihood.' The five prayers are a means of giving thanks for these five blessings.

5. A human being is in either of five states: standing, sitting, lying, waking, and sleeping. In each of these states, Allah showers His countless blessings upon His bondmen. It would not be possible for man to give duly thanks to Allah for all His bounties; how could man ever give thanks for all those bounties if he is not even able to count them? This is why Allah has -in His infinite mercy- ordained five prayers.

   So if anyone ensures to offer the prayers regularly, he will be considered as one who has given thanks for the blessings he has received in each state.

6. The Holy *Shari'ah* (divine laws) has prescribed five kinds of *ghusl* (taking bath) to obtain purity from defilement: the *ghusl* (taking bath) after sexual intercourse, the *ghusl* (taking bath) after menstrual bleedings, the *ghusl* (taking bath) after post-partum bleeding, the *ghusl* (taking bath) on accepting Islam, the *ghusl* (taking bath) of the deceased. These five *ghusl* (taking bath) are a way of removing actual defilement. Allah has ordained five prayers so that a person may become pure from spiritual defilement, as well. Anyone who offers the five prayers regularly, shall be cleansed of spiritual impurities. In Bukhari Sharif comes a tradition in which the Noble Prophet صلی اللہ علیہ وسلم is quoted as follows: The similitude of five prayers is that of a river flowing in front of the house of a believer, who bathes five times a day in that river. Could there remain any impurity on him?' The companions said: 'No way!' The Noble Prophet صلی اللہ علیہ وسلم said: 'Similarly is the case of a person who offers the five prayers. The impurity of sins does not remain on

such a person.' Allah Most High said:

إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ۝

'Verily, good deeds annul evil deeds.' (*Surah Hud, Ayat* 114)

7. The *Qiblah* is of five kinds: toward the Holy Ka'abah, i.e. the *Qiblah* of the Muslims; toward *Baitul Muqaddas*, i.e. the *Qiblah* of the Jews; toward the east, i.e. the *Qiblah* of the Christians; toward the *Baitul Ma'moor*, i.e. the *Qiblah* of the angels; toward the Countenance of Allah, i.e. the *Qiblah* of a person who has lost his direction. Allah Most High says in the Holy Qur'an:

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ۝

'So wherever you turn, there is Allah's Countenance.' (*Surah Baqarah, Ayat* 115)

One might as well say that there were five categories of worshippers; Allah Most High imposed five prayers on the *Ummah* of Sayyidina Muhammad صلی اللہ علیہ وسلم so as to establish a relation with all those who worship in truth, and so that the Muslims may reap a reward equal to that of all worshippers.

8. When man's worldly life comes to an end, s/he has to face five times of hardship: the throes of death, the punishment of the grave, receiving one's book of deeds on the Day of Judgement, passing over the bridge *As-Sirat*, and passing through the gate to Paradise. If any person offers the five prayers regularly, then Allah shall make those five times of hardship easy for him. Hafiz Ibn Hajr رضی اللہ عنہ quoted the following Hadith in his *Zawajir*:

مَنْ حَافَظَ عَلَى الصَّلَوَاتِ أَكْرَمَهُ اللّٰهُ بِخَمْسِ خِصَالٍ ۔ يَرْفَعُ عِنْدَ ضِيقِ الْمَوْتِ وَعَذَابِ الْقَبْرِ وَيُعْطِيهِ اللّٰهُ بِيَمِينِهِ وَيَمُرُّ عَلَى الصِّرَاطِ كَالْبَرْقِ وَيَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ ط

Whoever guards the five prayers, Allah shall bestow five favours on him: He shall grant him relief during the

throes of death, He shall save him from the punishment of the grave, he shall be given his book of deeds in his right hand on the Day of Judgement, he shall pass over the bridge *As-Sirat* like lightning, and he shall be admitted into Paradise without reckoning.' (*Namaz ke asrar o ramooz, p.* 84)

39. A well-tried prescription for easing anguish and grief

Once the Noble Prophet صلى الله عليه وسلم was greatly grieved because of what he had to suffer at the hands of the infidels. Allah Most High then said to His beloved صلى الله عليه وسلم:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ○ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَّالَّذِينَ هُمْ مُّحْسِنُونَ ○

'Endure patiently, your patience is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise. Lo! Allah is with those who keep their duty unto Him and those who are doers of good. (*Surah Nahl, Ayaat* 126-127)

Whenever you are very upset and distressed, then recite these Ayaat a couple of times. It has been witnessed over and over again that Allah the Lord of Honour grants relief to a person who recites these *Ayaat* (verses). There is some wonderful effect in Allah's words - they soothe a troubled heart in such a loving manner. These *Ayaat* (verses) are an excellent means of reassuring an anguished person. Try it yourself, recite these *Ayaat* (verses) and see how Allah shall change your condition.

40. Serve in the mosque and you shall be served

Query: Respected...

Since quite some time I am trying to find a wife, but no one seems to be willing to give me his daughter's hand in marriage. Please suggest some suitable recital.

Answer:

1. Implore Allah's forgiveness in abundance
2. Recite 500 times: *Yaa Jami'*
3. Some scholars wrote that a young man is unable to get married, should sweep the mosque and also render other services. Through the blessings of this act, he shall be given a virtuous wife who serves him and looks after him.
4. If you look for a wife who is free from all kinds of short-comings, then you are definitely going to face difficulties. Such a wife you shall get in Paradise, *insha Allah.* But if you find a religiously inclined woman, then you should choose her as your life-companion.
5. Write Surah Ahzaab and hang it in your house.
6. If a woman has difficulties in finding a suitable husband, then she should have her brother clean the mosque on her behalf.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ ○

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ٚ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

41. A *Dua* (Supplication) that shall scare your heart

O Bountiful Lord, we profess to be Your servants, while in reality we are steeped in spiritual filth. O Allah, cleanse us of the filth within us, remove the darkness from our hearts, remove the hardness of our hearts, o Allah! Fill our hearts with *Noor,* enliven our world within. O Sovereign Lord, purify our gazes, purify our hearts, and make our bosom replete with Your love!

Set our bosoms ablaze with the fire of Your love. Let each and every sphere of our existence be engaged in Your remembrance, let our bones and our flesh abound in Your love. O Sovereign Lord, grant us sincerity in our deeds, bless us in our sustenance, bless us in our health, bless us in our deeds, and never cease to bestow Your blessings upon us.

O Sovereign Lord! Cure us of our physical and spiritual

ailments, and protect us against falling into the snares of *Nafs* and Satan. Protect us against the evil of those to intend evil. Protect us against the enmity of our foes. Protect our honour, and, o Allah! Protect our faith! O Sovereign Lord, protect us from working evil, protect us against evil days, protect us against evil nights, protect us against all evil times, protect us against evil deeds, protect us against an evil end, protect us against evil friends, and protect us against evil circumstances.

O Bountiful Lord! Cast a glance of mercy at us. Let us ofer our prayers with full presence of heart and mind. Grant us the bliss that can be found in mosques. Grant us the delight of reciting the Holy Qur'an, grant us the joy of calling unto You in tha last portion of the night. O Bountiful Lord, have mercy on us! O Allah, parents, too, have more consideration for the weak ones among their offspring. O Allah, we are Your weak servants, have concern for us! Shower us with Your special mercy!

O Allah, just one glance,
My life depends on it!

If You look at us with mercy, then we shall succeed. O Allah, we have to try to please You until You are pleased. O Allah, be pleased with us! O Sovereign Lord! Bestow Your good will and pleasure on us! Don't be displeased with us because of our sins. Have mercy on us. O Allah, when a child is distressed, it runs to its parents. And when Your slaves are distressed, they rush to Your door. O You who is the only support of the supportless! O You who is the only one to console broken hearts! O You who is the only one to soothe our hurt spirits! O You who is the only one to relief those struck by grief! O You who is the only one to fill our empty hands, accept our repentance!

O Sovereign Lord! Do not throw our prayers back at us as though they were torn rags. O Allah, we are over-awed by Your Self-Sufficience. O Sovereign Lord, when Your Self-Sufficience becomes manifest, then even four hundred years of worship become absolutely meaningless, like in the case of Bal'am Ba'oor... O Allah, we have not even any act of worship that could

be presented to You. O Allah, we stand in front of You, laden with sins, o Sovereign Lord, hoping for Your munificience... O Allah, when a servant knocks the door of a king, the king does not ask: 'What did you bring for me?' Rather he askes: 'What do you want?' O Lord, we do not have any deed that is worthy of being presented to You, we have come to receive, we have come to beg... O Bountiful Lord, cast a glance of mercy at us! O Sovereign Lord, be kind to us! O Allah, when a mother sees her child soiled with impurity, she doesn't throw it away, she doesn't hate it because of that. She knows that her child lacks understanding, that is why it has dirtied itself. Then she picks up her child, cleans it and hugs it. O Lord, we are also steeped in the impurity of our sins. O Lord, we also lack understanding. We spend our lives in utter ignorance, but yet we are Your servants. O Allah, have mercy on us and clean us from the impurity of our sins, conceal us under the cover of Your mercy.

O Sovereign Lord, there are millions of others like us, but we have got no one else to worship but You. O Allah, we swear that we have got no one else to worship but You, we ask of You alone. O Allah, open Your door for us. Cast a glance of mercy at us. Have mercy on us. Sayyidina Yusuf عليه السلام forgave his brothers. You are far more generous, so forgive Your servants. O Sovereign Lord, treat us generously!

O Bountiful Lord, forgive all the sins that we had committed in the past. O Allah, accept the efforts of all the girls who have come here to acquire knowledge. Accept the efforts of their teachers, accept the efforts of each and every single person working here. O Allah, grant them Your proximity. O Allah, we have seen it quite often that when there is a fight between to households, the women of one household come to ask forgiveness from the other, then even worldly minded people show concern for women who thus humiliate themselves. Even cases of manslaughter are thus forgiven. O Allah, see how many of Your bondmaids have left their houses to come to Your door. O Allah, they sit there with their hands spread out in front of You. O Allah, they ask for Your mercy. O Allah, forgive them their sins, forgive them their trespasses. O Allah, treat them with generosity.

O Allah, we have heard scholars say that if a father brings something for his children, then, if he has sons as well as daughters, he ought to give something to his daughters first, because of that honourable rank which You have bestowed upon daughters. O Allah, You were the one who has enjoined us to treat our daughters with respect and honour. O Allah, Your bondmaids are in front of You, with their hands spread out, O Allah treat them with generosity. My Lord, they have opened their hearts for You. O Allah, You know well what is hidden in their bossoms. O Allah, save them from the instigations of the devil and of their base desires. O Allah, grant them a life of respect and chastity. O Allah, guard their honours. O Allah, be kind to them. Grant them a life of righteousness. Adorn them with the ornaments of knowledge. Let their hearts shine with the light of the Holy Qur'an and the sacred Ahadith. Grant them success in all the tests and trials of this world and the Hereafter. O Allah, these girls are far away from their parents, from their near and dear ones, only to acquire the knowledge of Your religion. O Allah, You are the one who accepts the prayers of a traveller, so accept the prayers of these girls as well. O Allah, let them achieve their righteous goals. Make their difficulties easy for them. O Allah, grant them safe and pure sustenance. Save them from a life of duplicity and hypocrisy. O Allah, accept their prayers!

رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا يَا مَوْلٰنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ ۝ وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا
مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَصَحْبِهٖ أَجْمَعِيْنَ بِرَحْمَتِكَ يَا أَرْحَمَ الرّٰحِمِيْنَ ۝

42. How a washer-woman gave Hasan Basri رحمة الله عليه a lesson in *Tawheed*

Hasan Basri رحمة الله عليه said: 'A washer-woman gave me a lesson in *Tawheed*.' Someone asked: 'How come?'. He replied: 'I had a washer-an as my neighbour. Once I was sitting on the roof of my house and recited the Holy Qur'an. I heard some loud talking from my neighbour's house. I said: 'Brother is everything

alright? Why are you shouting like that?' Soon however Hasan Basri رحمة الله عليه realised that the washer-man and his wife had an argument. The wife said to her husband: 'For your sake I endured all kinds of hardship. I suffered starvation and contented myself with simple clothes. I was at your side during times of difficulty and ease, and even now I am willing to share all joy and happiness with you. But if you want to marry any other woman, then I will not bear that, then I will no longer stay with you.' Hasan Basri رحمة الله عليه said: 'After hearing that, I glanced at the Holy Qur'an, and my gaze fell on the Ayat:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۝

> 'Lo! Allah does not forgive that anything should be associated with Him, but He forgives whatever is besides that, whomever he wills.' (*Surah Nisaa, Ayat* 116)

Allah Most High says: My servants, no matter what sin you commit, I shall forgive it if I want to, but if you associate anyone in My love, then I will not tolerate that. (*Tamanna-e-dil*, p. 38)

Tears drop from my eyes when your memory visits me

That is the rain that comes without any season

43. If the clerics go astray, then what shall happen to the rest of the people?

Hasan Basri رحمة الله عليه said: 'Some incidents seem very strange to me.' The people asked: 'Which ones?' He then mentioned the following:

1. Once the talk of a ten year old girl astonished me. It was raining on that day, and the roads were slippery. I was on my way to the mosque, while the girl was going to the market. I said: 'Watch your step, daughter, lest you slip.' In reply she said: 'Honourable man, if I slip, I shall only hurt myself. You are the one who ought to watch his step, for if you slip, then what shall happen to the people?' The girl's talk is still very fresh in my mind. She said: 'If you slip, then what shall happen to the people?'

2. A man was offering the prayer when a crying woman with unveiled face and uncovered head passed in front of him. When that man had concluded his prayer, he got very angry with her and said: 'How shameless you are! How can you walk around bare-headed and with an unveiled face? And you even passed in front of me while I was offering prayers!' The woman first apologised, then she said: 'Look, my husband has divorced me, and I am grief-struck. I was not aware that you were offering prayers; that is the reason why I passed in front of you. But what amazes me is that while my love for my husband has blinded me so much that I did not see where I am going, your love for Allah has not turned you blind to my unveiled face.' Hasan Basri رحمة الله علیه said: I still remember that woman's talk. Indeed, the condition of our prayers is deplorable. If we are praying in the lower portion of a house, and someone in the upper storey calls our name, then we are quite aware that someone is calling us. So much about our attention during prayers. (*Tamanna-e-Dil*, p. 40)

44. Men's trial is beauty and women's trial is wealth

There are two obstacles in attaining love for Allah Most High: Beauty and wealth.

Why is beauty an obstacle? As soon as we come out of the mosque, our gaze gets sheer uncontrollable. We can't abstain from looking around. Our casting passionate glances, proves that beauty has become a great trial, for we can't avert our looks, even if they behold a forbidden sight. Nowadays this is the greatest trial for men.

The second trial is wealth, and women are more likely to fall prey to this trial than men. Women tend to be infatuated with wealth, while men tend to be infatuated with beauty. Our youth is trapped in both, the snares of beauty as well as in the snares of wealth. This is why Allah, the Lord of Glory has ordered us to avert our sight from two things:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ

1. Allah Most High says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۝

'And strain not your eyes toward that which We cause some wedded pairs among them enjoy, the flower of the worldly life. *(Surah Taha, Ayat 131)*

2. And He also ordered us to refrain from looking at *ghair Maharim*:

وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ

'Tell the believers to lower their gazes.' ' (*Surah Kahf, Ayat* 28)

There is also something that Allah Most High ordered us to look at. He says:

تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۝

'And restrain yourself with those who cry unto their Lord in the morning and evening, seeking His countenance, and let your eyes not overlook them.' (*Surah Kahf, Ayat* 28)

This is clearly an order to look at something. The Glorious Qur'an urges us: 'And let your eyes not overlook them.' That means that we should keep looking at such people who have endeared themselves to Allah. This is one way which shall help us to endear ourselves to Allah. To sum up, Allah Most High orders us to avert our sight from two things: from wealth and from beauty, and he orders us to keep looking at one thing, namely the faces of those who are dear to Him: 'And let your eyes not overlook them, desiring the pomp of this worldly life'. That means if we do not heed this command, then we will be not different from those who yearn for the splendour of this worldly life.

45. Rabia Basri رحمة الله عليه said: 'First mind the neighbour, then the abode'

Someone prayed for Rabia Basri رحمة الله عليه: May Allah grant you a house in Paradise. She said: 'First mind the neighbour, then the abode.' (This refers to closeness to Allah, the Lord of Majesty and honour - Translator) May Allah Most High grant us all a place in His proximity. *Ameen.*

46. Shall lunatics, deaf people and infants go to Paradise or Hell?

Highly respected Maulana,

As-Salamu alaikum wa rahmatullahi wa barakatuhu

My brother is completely deaf, and one of my cousins is mentally handicapped. What shall happen when such people die - shall they go to heaven or hell? Kindly reply and give us reason to rejoice.

Wa Salam

47. A letter in reply

Brother, Allah does not treat anyone unjustly.

As far as people who are deaf, insane, mentally impaired, or people who die during *Fatrah* (i.e. the time that elapsed between the appearances of two prophets) are concerned, there are some traditions according to which Allah Most High shall send on the Day of Judgement some angels to them. These angels will tell them to enter Hell. If they obey this order and enter Hell, then Hell shall become a rose-garden for them. And if they disobey, then they shall be dragged along and thrown into Hell. (*Musnad Ahmad,* 4/24; *Ibn Habban,* 9/226)

There is some difference of opinion as far as infants are concerned. The infants of Muslims shall go to Paradise anyway. But scholars maintain different views regarding the infants of pagans and infidels. Some hold that they shall be kept in suspension, others hold that they shall enter paradise, and again others hold that they shall enter hell. Imam Ibn Katheer رحمة الله عليه stated that they shall

be tried in the Plain of Resurrection. Those who obey Allah's command shall go to Paradise, and those who disobey shall enter Hell. Imam Ibn Katheer رحمة الله عليه has preferred this view, because this statement reconciles several apparently contradictory traditions. (For details please refer to Tafseer Ibn Katheer). From a tradition in *Saheeh Bukhari* however is learnt that the infants of pagans and infidels shall go to Paradise. (*Vide: Saheeh Bukhari,* 3/251; 12/348; *Tafseer Masjid -e- Nabawi,* p 770)

48. Reciting Surah Kahf causes blessings and tranquillity to descend upon one's home

Reciting Surah Kahf causes blessings and tranquillity to descend upon one's home. Once a companion of the Noble Prophet صلى الله عليه وسلم was reciting Surah Kahf. There happened to be an animal in his home as well. Suddenly that animal got startled. The companion looked around to see what happened. He saw a kind of cloud which had enshrouded his animal. He mentioned this to the Noble Prophet صلى الله عليه وسلم, who told him: 'Keep reciting it. *Sakeenah* (blessing and tranquillity) descends when the Qur'an is being recited. (*Saheeh Bukhari, Chapter on the virtues of Surah Kahf; Saheeh Muslim, Chapter on the descent of tranquillity when reciting the Holy Qur'an; Tafseer Masjid -e- Nabawi,* p. 799)

49. Night and day- Two tremendous blessings of Allah

Night and day are two tremendous blessings of Allah. Night is dark, so that people may find rest. Darkness compels us to rest and to sleep. If we were to sleep at our own leisure, then none of us could ever sleep properly. Being well rested is essential for earning our livelihood. Sufficient sleep helps us to be fresh and energetic. If some people engage in different activities while others try to sleep, then the former would surely disturb the latter. People would be deprived of opportunities to assist one another, whereas human existence depends on mutual assistance. Allah has given us darkness, so that we can rest at the same time without disturbing one another. And Allah has given us light so that we can easily ear our livelihood. How many difficulties would we face if there was no daylight can easily be guessed by any reasonable person.

Allah Most High has affirmed His unity through His blessings. He says: Have you thought, if Allah made night ever-lasting for you until the Day of Resurrection, who is a god besides Allah who could bring you light? Have you thought, if Allah made day ever-lasting for you until the Day of Resurrection, who is a god besides Allah who could bring you night wherein you rest? No, there is no god who could do that! It is naught but Allah's sheer mercy that gave us night and day. The light of the day fades away with the coming of the night, and Allah's creatures are made to rest. Then the darkness of the night is subdued by the light of the day. Once again the creation becomes manifest, and man sets out to seek Allah's bounty and to earn his livelihood. (*Tafseer Masjid -e- Nabawi*, p 1093)

50. Spiritual ailments

Ten such spiritual ailments, which, if treated properly, lead to the cure of other spiritual ailments as well:

1. Eating too much.
2. Talking too much.
3. Unjustified anger.
4. Envy.
5. Miserliness.
6. Longing for repute and recognition.
7. Love for this world.
8. Pride and arrogance.
9. Self-conceit.
10. Ostentation.

51. Overt light

That means ten such deeds which relate to man's physical existence, which make it easy to abide by other commandments relating to our physical existence:

1. Offering the prayer.
2. Paying the *Zakah* and giving charity.

3. Fasting.
4. *Hajj.*
5. Reciting the Holy Qur'an.
6. Remembering Allah abundantly.
7. Seeking lawful sustenance.
8. Protecting the rights of the Muslims.
9. Following the *Sunnah* of Allah's Messenger صلی اللہ علیہ وسلم.
10. Bidding good and forbidding evil.

52. Covert light

That means ten such deeds which relate to man's spiritual existence, which make it easy to abide by other commandments relating to our spiritual existence:

1. Repentance.
2. Fear of Allah.
3. Not attaching oneself to this world.
4. Patience and steadfastness.
5. Gratitude.
6. Sincerity and uprightness.
7. Reliance.
8. Love for Allah.
9. Contentment with the Divine Decree.
10. Preparing oneself for the journey to the Hereafter.

53. Seek rain from Allah alone

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝ وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ أَنْهٰرًا ۝

And I said: Seek pardon from your Lord. Lo! He is Ever-Forgiving. He will let loose the sky for you in plenteous rain, and He will help you with wealth and sons, and

will assign unto you gardens and will assign unto you rivers. (*Surah Nooh, Ayaat* 10-12)

Because of these Ayaat, some scholars have stated that it is desirable to recite Surah Nooh in *Salatul Istasqaa,* i.e. the prayer for rain. It has been related that once Sayyidina Umar رضی اللہ عنہ had ascended the pulpit to pray for rain, and he recited only such Ayaat (verses) which exhort mankind to seek forgiveness from Allah, including the Ayaat mentioned above. He then said: I seek rain from Him in Whose hands it is to let it rain on earth. (*Ibn Kathir*)

It has been related about Hasan Basri رحمۃ اللہ علیہ that someone complained to him about draught. Hasan Basri رحمۃ اللہ علیہ then told him to implore Allah for forgiveness. Another person complained about poverty and destitution, and he was given the same advice. Another person bemoaned that his orchard had dried up. 'Pray for forgiveness', he was told. Yet another person said that he has got no children, and he too, was told to pray for forgiveness. Someone asked: 'How come you advised them all to seek forgiveness?' He then recited the above Ayaat (verses) and said: 'I am not saying this on my own behalf. Allah Himself gave this advice.' (*As-Siyar at-Tafaseer, Tafseer Masjid-e-Nabwi,* p. 1633)

54. Some *Ahadith* about *Istaghfar* (seeking forgiveness)

1. On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ who related that the Messenger of Allah صلی اللہ علیہ وسلم said: If anyone commits a sin and then turns to Allah and says: 'O Lord, I have sinned, forgive me!' then Allah says: 'My servant has sinned, but he believes that he has got a Lord who shall take him to task, or who shall forgive him, if He wills. I have forgiven My servant.' Then the person commits another sin, and again he repents and Allah forgives him once more. Then the person commits a sin for the third time, and Allah forgives him yet another time. Then the person sins the fourth time and again he turns to Allah in repentance. Allah forgives him again, and says: 'Now let My servant do whatever he likes.' (*Musnad Ahmad; Saheehain*)

2. Sayyidina Abu Hurairah رضی اللہ عنہ narrated: Once we said to

the Messenger of Allah صلی اللہ علیہ وسلم: O Messenger of Allah (صلی اللہ علیہ وسلم), when we are with you, our hearts soften and we become truly Allah's servants, but this state does not last for long after we leave you. At home we get engaged with our women, children and all kinds of work.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Listen, I am aware of your state. If this state of yours was to last, then the angels would shake hands with you, and they would descend on your dwellings to meet you. Listen, if you would not commit sins at all, then Allah would replace you with a people who commit sins and then seek forgiveness for their sins, and Allah would forgive them.' We said: 'O Messenger of Allah (صلی اللہ علیہ وسلم), tell us about the foundation of Paradise.' The Messenger of Allah صلی اللہ علیہ وسلم said: '(It is made of) Bricks of gold alternating with bricks of silver. Pure musk is its mortar. Its pebbles are pearls and rubies, and its soil consists of saffron. The dwellers of Paradise shall experience endless bliss. They shall live forever. Their clothes shall never wear out and their youth shall never pass. The prayer of three people shall not be rejected: a just ruler, a fasting person, an oppressed person. The latter's prayer shall be raised up to the clouds. The doors of heaven shall be flung open for it, and Allah Most High shall say: 'By My Honour, I shall surely assist you, even though after a little while.' (*Musnad Ahmad*)

3. Sayyidina Abu Bakr رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم said: If any of you happens to commit a sin, and then performs *Wudhu* (ablution) and offers two *Rakat* of prayer, seeking forgiveness for his sin, then Allah shall forgive him his sin. (*Musnad Ahmad*)

4. Sayyidina Umar bin Al Khattab رضی اللہ عنہ said: If any of you performs a perfect ablution and then recites:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

'I bear witness that there is no god except Allah. He is One and has no partners. And I bear witness that Muhammad (صلی اللہ علیہ وسلم) is His servant and messenger.'

Then all eight gates of Paradise shall be flung open for him and he may enter from whichever gate he likes. *(Saheeh Muslim)*

5. Sayyidina Uthman bin Affan رضی اللہ عنہ performed *Wudhu,* and then he said: I heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'Whoever performs *Wudhu* the way I do, and then offers two *Rakat* of prayer, with full concentration, then Allah shall forgive him all his sins. *(Bukhari and Muslim)*

Hadith no. 5 has been related by Sayyidina Uthman, the Hadith before that by Sayyidina Umar, and the Hadith before that by Sayyidina Abu Bakr رضی اللہ عنہ اجمعین. Allah is praised! The rightly guided Caliphs, those pious souls who succeeded the Messenger of Allah صلی اللہ علیہ وسلم, are amongst those who apprised the *Ummah* of Allah's vast forgiveness and His sheer infinite mercy.

Come, let us sinful servants also raise our hands in prayer, admit our sins in front of our kind and merciful Lord, and ask Him to forgive us. O Lord! O You who loves us more than our parents! O Oft-Forgiving, o the One Who Pardons, o You who never sends away a beggar empty-handed! Forgive us evil-doers each and every of our sins. Ameen. *(Muhammad Yunus Palanpuri)*

6. Abu Ya'la recorded that the Messenger of Allah صلی اللہ علیہ وسلم said: Recite *Laa ilaha illallah* abundantly, and never cease to seek forgiveness from Allah. Iblees wants to ruin people through sins (i.e. by instigating them to commit sins), while his own ruin lies in *Laa ilaha illallah,* and seeking forgivene. To avoid this, Iblees makes people follow their own vain desires. They think that they are on the right path, but they are on the way to ruin.

7. In Musnad Ahmad comes that the Messenger of Allah صلی اللہ علیہ وسلم said: Iblees said (to Allah): 'By Your Honour and Majesty! I shall lead the children of Adam astray until they breathe their last.' Allah Most High replied: 'By My Honour and Majesty! I shall forgive them as long as they ask Me for forgiveness.'

8. In Musnad Bazzar has been mentioned that one person said to the Messenger of Allah صلی اللہ علیہ وسلم: 'I have sinned.' The Messenger of Allah صلی اللہ علیہ وسلم said to him: 'Then repent.'

That person said: 'I repented and sinned again.' He صلى الله عليه وسلم said: 'Seek forgiveness again.' That person said: 'I sinned again.' He صلى الله عليه وسلم said: 'Keep seeking forgiveness until Satan gets tired.' He صلى الله عليه وسلم also said: 'Forgiving sins is up to Allah.'

9. In Musnad Ahmad comes that one prisoner was brought to the Messenger of Allah صلى الله عليه وسلم. The prisoner said: 'O Allah, I turn to You in repentance, and not to Muhammad (صلى الله عليه وسلم; that means I seek forgiveness from Allah Alone).' The Messenger of Allah صلى الله عليه وسلم said: 'He fulfilled the right of Him who got a right.'

10. One person came to the Noble Prophet صلى الله عليه وسلم and said twice or thrice: 'Alas, my sins! Alas, my sins!' The Noble Prophet صلى الله عليه وسلم said: 'Say:

اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ اَرْجٰى عِنْدِيْ مِنْ عَمَلِيْ

'O Allah, Your forgiveness is vaster than my sins, and I hope more for Your mercy than my deeds.'

That person said these words. The Noble Prophet صلى الله عليه وسلم told him: 'Repeat!' That person repeated. The Noble Prophet صلى الله عليه وسلم said: 'Repeat again!' That person repeated these words a third time. The Noble Prophet صلى الله عليه وسلم then said: 'Get up, Allah has forgiven you.'

These and many other similar *Ahadith*, three hundred thirteen to be exact, have been compiled in a book entitled 'Mayoos kyun khara hai, Allah bohot bara hai'. This book shall -*Insha Allah*- be published soon.

55. A man's love for his wife is among the signs of Allah

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ○

'And of His signs is this: He created for you spouses from

yourselves that you may find solace in them, and He ordained between you love and mercy. Lo! Herein indeed are portents for men of knowledge.' *(Surah Rum, Ayat* 21)

Mawaddah refers to the immense love a husband tends to feel for his wife, and a wife for her husband; the kind of love between husband and wife is unique, no other two people can experience this kind of love. *Rahmah* means that a husband tries to provide his wife with all amenities of life, as far as he is obliged (and even beyond that), and likewise a wife does for her husband whatever she can. However, only such couples who are lawfully wedded unto each other, and who are considered as a couple from the Islamic point of view, have got a share in this kind of comfort and solace. Islam does not refer to such individuals who are not lawfully wedded to each other as couples. Such individuals are considered as *Zani* (i.e. fornicator) and evil-doer, and the Islamic law has prescribed a harsh punishment for them. Nowadays the standard bearers of western civilisation eagerly promote the notion that *Nikah* (the Islamic marriage) is superfluous, and that Islamic countries should recognise two individuals who live together without being married to each other as couples, just like Western countries do. They further demand that such 'couples' -instead of getting the prescribed punishment- should get the same rights that lawfully wedded couples have. 'May Allah confound them! How perverted they are.' (*Surah Munafiqoon, Ayat* 4)

قَاتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ

(*Tafsir Masjid-e-Nabawi, p* 1128)

56. All the languages spoken in the world are among the signs of Allah

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿۲۲﴾

And of His signs is the creation of the heavens and the

earth, and the difference of your languages and colours. Lo! Herein indeed are portents for men of knowledge. (*Surah Rum, Ayat* 22)

The creation of sheer innumerable languages that are spoken all over the world are a great sign of Allah. Among these languages are Arabic, Turkish, English, Urdu, Hindi, Pashto, Farsi, Sindhi, Balochi, etc. then each language has got different dialects and accents. Thanks to his language and accent, a person can be recognized as belonging to such and such country and area, even among hundreds of thousands of people. A person's language is his full introduction. All mankind have the same father and mother (*i.e.* Sayyidina Adam and Sayyidah Hawwa عليه السلام), yet their colour and complexion is different from one another: some are white, others are black. Some have got a wheatish complexion, others have got yellow skin. Then each colour has got a number of subtle shades. The population of many settlements is roughly divided into two colours, but in fact there are dozens of colours; and each colour is distinct from the other. Then each person's face is different, their body structure is different, their height is different. Thus person can easily be recognised as belonging to such and such nation and country. Members of one family, though having some resemblance, are having different looks and features. One brother is not fully like the other. Yet it is another sign of the Almighty that in spite of so many differences, people can be recognized as belonging to such and such nation and country, for the characteristics of each nation and country are different from the other. (*Tafsir Masjid-e-Nabawi,* p. 1129)

57. The Noble Prophet صلى الله عليه وسلم taught Sayyidah Fatima رضى الله عنها a prayer to pay back loans

It is a *Sunnah* to recite the prayer given below before going to sleep. Recite it yourself and encourage your family members to do so, too.

The Noble Prophet صلى الله عليه وسلم exhorted his beloved daughter Sayyidah Fatimah رضى الله عنها to recite this prayer:

اَللّٰهُمَّ! رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْفُرْقَانِ فَالِقَ الْحَبِّ وَالنَّوٰى، اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ، اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَّاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ، اِقْضِ عَنَّا الدَّيْنَ وَاَغْنِنَا مِنَ الْفَقْرِ،

O Allah, Lord of the seven heavens and the Mighty Throne, our Lord and the Lord of each and every thing, Revealer of the *Tawrah* and the *Injeel* and *Al Furqan* (*i.e.* the Holy Qur'an), Splitter of the grain and seed, I seek refuge with You from the evil of each and every thing whose forelock is in Your grasp. O Allah, You are the First, there is nothing before You, and You are the Last, there is nothing after You, and You are the Manifest, there is nothing above You, and You are the Hidden, there is nothing besides You. Settle our loan and suffice us against poverty. (*Saheeh Muslim, Tafsir Masjid-e-Nabawi,* p. 1532)

Abu Salih رحمة الله عليه used to teach this prayer to his dependants, telling them that when they intend to sleep, they should lie down on their right sides and recite the above prayer.

Note: Some traditions mention this prayer with a slightly different wording, but this should be no source of concern. Just get into the habit of reciting this prayer, and exhort your family to do the same.

58. *As-Salamu alaikum* is an excellent gift

Abul Bakhtari رحمة الله عليه said that Sayyidina Ash'ath bin Qais and Sayyidina Jarir bin Abdullah Bajili رضی الله عنه went to Madaain to see Sayyidina Salman Farsi رضی الله عنه. Sayyidina Salman's رضی الله عنه hut was at the outskirts of the city. They entered his hut, greeted him with *As-Salamu alaikum* and said: 'May Allah keep you

alive.' Then they asked: 'Are you Salman Farsi? He replied: 'Yes.' They further asked: 'Are you a companion of the Noble Prophet صلى الله عليه وسلم?' He said: 'I don't know.' On hearing this, the visitors became a bit unsure whether he really was the Salman Farsi they wanted to meet. Sayyidina Salman Farsi رضی اللہ عنہ said to them: 'I am the one whom you wanted to meet. I saw the Messenger of Allah صلى الله عليه وسلم, and I used to sit in his gatherings, but a person is only then a companion of the Noble Prophet if he enjoys his company in Paradise (i.e. if he dies as a staunch believer, and I don't know in which condition I shall die). Tell me, what has brought you here?' The two said: 'In Syria is a brother of yours, we came to you from there.' Sayyidina Salman رضی اللہ عنہ asked: 'Who is he?' They said: '(Sayyidina) Abu Ad-Dardaa رضی اللہ عنہ.' Sayyidina Salman Farsi رضی اللہ عنہ said: 'Where is the gift which he sent through you?' They said: 'He did not send any gift through us.' Sayyidina Salman Farsi رضی اللہ عنہ said: 'Fear Allah, and give me what you were entrusted with. Until today, whoever came to me from him, came with a gift from his side.' The two said: 'Do not make a case against us. We have got all kinds of goods with us, take whatever you like.' Sayyidina Salman رضی اللہ عنہ said: 'I do not want your goods. I just want the gift which he had sent through you.' The two said: 'By Allah! He did not give us anything for you. He just said to us: Amongst you lives a (highly respectable) person. Whenever the Noble Prophet صلى الله عليه وسلم talked to him in private, he would not call anyone else. When you go to him, then convey him my *Salam*.' Sayyidina Salman رضی اللہ عنہ said: 'What other gift could I have asked you for? And which gift could be better than *Salam*? It is a pure and blessed greeting from Allah.' (*Hayatus-Sahabah*, 3/628)

59. Those hearts are entangled in vain desires, their reason shall be covered

It was inspired unto Sayyidina Dawood عليه السلام: 'Tell your companions to beware of vain desires, for those whose hearts are entangled in vain desires, I shall cover up their reason. If someone blindly follows his whims and fancies, then the mildest

punishment that I mete out to him is that I shall deprive him of obedience toward Me.

In Musnad Ahmad comes: There are two things that I fear for my Ummah, one is that the people will get ensnared in falsehood, flamboyance and passion, thus becoming oblivious of their prayers, and the second is that hypocrites shall pretend to abide by the Holy Qur'an, and then fight against true believers. (*Tafseer Ibn Katheer*, 3/309)

60. An amazing *Tasbeeh* which the Noble Prophet صلى الله عليه وسلم heard in the heavens during the Night of Ascension

In Tabarani comes that in the Night of Ascension, Sayyidina Jibrail and Sayyidina Mikail *alaihimassalam* carried the Messenger of Allah صلى الله عليه وسلم from the place between *Maqaam-e-Ibraheem* and the well of Zamzam to *Masjid Al Aqsa*. Sayyidina Jibrail عليه السلام was toward the Noble Prophet's right, while Sayyidina Mikail عليه السلام was toward his left, thus they ascended with him to the seventh heaven. On returning from there, the Noble Prophet صلى الله عليه وسلم said: 'High up in the heavens, I heard Allah being glorified in many ways. One phrase I heard was:

سَبَّحَتِ السَّمٰوٰتُ الْعُلٰى مِنْ ذِي الْمَهَابَةِ مُشْفِقَاتٍ الذَّوِي الْعُلُوِّ بِمَا عَلَا سُبْحَانَ الْعَلِيِّ الْاَعْلٰى ۔ سُبْحَانَهٗ وَتَعَالٰى

Everything Allah has created is glorifying and praising Him, but you, o mankind, do not understand their hymns, for their language is different from yours. Animals, plants and even stones, all glorify the Almighty. (*Tafseer Ibn Katheer*, 3/202)

61. Food also glorifies Allah

In Saheeh Bukhari the following has been established through Sayyidina Abdullah bin Masood رضى الله عنه: Even while eating food, we would hear the how the food glorifies Allah. In a Hadith related by Sayyidina Abu Zar رضى الله عنه comes: Once the

Messenger of Allah صلى الله عليه وسلم held a few pebbles in his hand. I heard from him صلى الله عليه وسلم that these pebbles glorify Allah, and that the sound they emit resembles the humming of bees. Something similar happened when Sayyidina Abu Bakr, Sayyidina Umar and Sayyidina Uthman رضی اللہ عنہm *ajama'een* held some pebbles in their hands. These *Ahadith* are authentic and well-known. The Messenger of Allah صلى الله عليه وسلم saw some people just sit on their camel, without moving onward. He said to them: 'Avail your animals in kindness, and leave them in kindness. Don't use them as pulpits when you talk to people in the markets or on the streets. Listen! Many of those animals remember Allah more abundantly than the one who rides them, and are better than them.' *(Musnad Ahmad)*

In Sunan Nasai comes that the Messenger of Allah صلى الله عليه وسلم forbade the killing of frogs. He said that its croaking is glorification of Allah. (*Tafseer Ibn Katheer*, 3/202)

62. What Allah inspired unto the bees

Allah inspired unto the bees that they should build their hives in mountain crevices, trees and dwellings of humans. Is it not amazing with how much skill and dexterity this weak creature builds for itself such a strong and beautiful home? Then it was further inspired unto the bee to suckle the nectar of flowers, fruits, grass and trees, and to fly around wherever they please, and then to return back to their hive, no matter whether their hive is built on a mountain peak, or on a tree, whether it is built in a human settlement or in a desolate wilderness. Neither do they ever loose their way nor do they go astray. No matter how far they fly, they always come back to their hive, their offspring, their eggs and their honey. They were taught to use their wings to make wax, and their mouths to gather honey and they were also taught to preserve it. (*Tafseer Ibn Katheer*, 3/128)

63. Tasks which Allah assigned to the winds

1. When the wind blows, it carries water up to the sky and saturates the clouds.

2. One kind of wind invigorates whatever grows on earth.
3. One kind of wind drives the clouds hither and thither.
4. One kind of wind gathers and piles up the clouds.
5. One kind of wind.
6. One kind of wind enables trees to bear fruits. (*Tafseer Ibn Katheer*, 3/92)

64. Sayyidina Dawood عليه السلام once asked Allah: How can I ever give thanks to You?

Sayyidina Dawood عليه السلام once asked Allah Most High: 'How can I ever give thanks to You, for thanking You is also a great bounty from You?' In reply it was inspired to him: 'Now you have given thanks, for you acknowledged that you are not able to give duly thanks to Me.'

Imam Shafi'i رضی الله عنه said: All praise belongs to Allah, without Whose favours we would never be able to give thanks for His favours. If He grants us the strength, we give thanks for one of His bounties, and in turn we receive another bounty, for which we ought to give thanks. A poet mentioned in his verses that even if each and every fibre of our body had a tongue to give thanks, then yet we could not even give due thanks for a single of Allah's bounties. Indeed, Allah's bounties are unlimited. (*Tafseer Ibn Katheer*, 3/78)

65. On the Day of Judgement each human being shall get three registers

In Bazzar the Noble Prophet صلی الله علیه وسلم is reported to have said: On the Day of Judgement, each human being shall get three registers: One register which mentions his good deeds, one register which mentions his evil deeds, and one register which mentions the favours which Allah has bestowed upon him. Allah shall then say to the least of His favours: 'Go and take your recompensation from My servant's good deeds.' The favour will then go and take all his good deeds, then it will complain: 'O Lord, I did not get my full price!' (Please keep in mind that the

register of evil deeds has not been opened so far...) Now if Allah intends to show mercy to His bondman, He will increase his good deeds so as to outdo his evil deeds. Then He will say: 'I do not ask any recompense for the bounties I bestowed upon you.' (*Tafseer Ibn Katheer*, 3/78)

66. O Allah, even if each fibre of my body had a tongue to speak, I still could not give due thanks for even a single of Your blessings

Allah has bestowed countless blessings upon us. He has made the heaven a secure canopy, and He has made the earth a bed. He lets rain fall from heaven, causing all kinds of fruits, herbs and vegetation to grow. Ships cross the oceans by His leave - carrying you from one shore to the other, from one land to another land. You carry your goods to foreign lands and you bring merchandise from there, which earns you much profit. Your experience in trade and other matters ever increases. He has subjected the rivers to you, you drink from their water, you give others to drink, you irrigate you fields, wash your clothes, bathe... you derive all kinds of benefit from them. The sun and the moon are always on the move for you, without ever getting tired. They too, are there to benefit you. They move along the orbits which the Almighty has laid out for them. Neither do they collide with each other, nor do they move any faster or slower than ordained. Because of them, night and day follow one another. The stars too, are under the same command. Blessed is the Lord of the Worlds - at times He lets the days be long and at other times he lets the nights be long. Each and every thing submissively fulfils its task. He is Allah, the Mighty, the Ever-Forgiving, who has provided you with all you need. He has given you all your requirements without you ever asking for it. He gives when asked and he gives even when He is not asked to give. He never gets tired of giving. How could you ever give thanks for all His blessings? You are not even able to count them all. Talq bin Habeeb رحمة الله عليه said: 'Allah's right is far too great to be discharged by His bondsmen, and His blessings are far too many to be counted. People, repent and seek forgiveness,

mornings and evenings!' In Saheeh Bukhari comes that the Messenger of Allah صلى الله عليه وسلم said: 'O Allah, all praise belongs to You, o Lord! How insufficient our praises are. They not even suffice to make ourselves feel at ease. O Allah, forgive us.'

Even if each fibre of my body had a tongue to speak, I still could not give due thanks for even a single of Your blessings, and Your blessings are countless. (*Tafseer Ibn Kathir*, 3/77)

67. Abdullah bin Salam went to Makkah to celebrate *Eid*, and he was honoured with Islam

In one Hadith comes that Sayyidina Abdullah bin Salam رضی اللہ عنہ said to some Jewish scholars: 'I feel like going to the place of worship which my father Sayyidina Ibraheem علیہما السلام had built to celebrate *Eid* there.' He then went to Makkah, where the Noble Prophet صلی اللہ علیہ وسلم happened to be. He met the Noble Prophet صلی اللہ علیہ وسلم when the people returned from Hajj. The Noble Prophet صلی اللہ علیہ وسلم was in a mosque, and some other people also were with him. Sayyidina Abdullah bin Salam was there, too, along with his companions. The Messenger of Allah صلی اللہ علیہ وسلم looked at him and asked: 'Are you Abdullah bin Salam?' He said: 'Yes.' The Messenger of Allah صلی اللہ علیہ وسلم then said: 'Come closer.' When he came closer, the Messenger of Allah صلی اللہ علیہ وسلم asked him: 'Don't you find me mentioned in the Tawrah?' Sayyidina Abdullah bin Salam said: 'Tell me something about Allah.' Right at that time Sayyidina Jibrail علیہ السلام appeared and instructed the Messenger of Allah صلی اللہ علیہ وسلم to recite Surah Ikhlas. The Messenger of Allah صلی اللہ علیہ وسلم recited the whole Surah unto Sayyidina Abdullah bin Salam رضی اللہ عنہ who accepted Islam then and there. Then he returned to Yathrib (the ancient name of Madeenah), but he kept his faith secret. Then came the time when the Messenger of Allah صلی اللہ علیہ وسلم migrated to Madeenah. At the time of his arrival, Sayyidina Abdullah bin Salam رضی اللہ عنہ was in the crown of a date-palm, plucking dates. When he got to know that the Noble Prophet صلی اللہ علیہ وسلم has arrived, he jumped down from the date-palm. His mother exclaimed in amazement: 'What is the matter? You would not have jumped down from that palm, even if Sayyidina Musa علیہ

السلام had arrived here!' He said: 'The arrival of the Seal of Prophethood صلى الله عليه وسلم pleases me even more than Sayyidina Musa's عليه السلام mission.' (*Tafseer Ibn Katheer* 3/54)

68. Islam lives through the life of those who call unto Allah, and Islam lives through their death as well

Imam Ahmad recorded from Sayyidina Suhaib رضى الله عنه that the Messenger of Allah صلى الله عليه و سلم said: Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king: 'I have become old and my time is nearly over, so please send me a boy whom I can teach magic.' So he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired him. So when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting sorcerer, the latter would thrash him. The boy complained to this about the monk. The monk said to him: 'Whenever you are afraid of the sorcerer, say to him: 'My family kept me busy.' And whenever you are afraid of your family, say to them: 'The sorcerer kept me busy.'' So the boy carried on like (that for some time). Then a huge terrible creature appeared on the road, and the people were unable to pass by. The boy said: 'Today I shall know whether the sorcerer is better or whether the monk is better.' So he took a stone and said: 'O Allah, if the deeds and actions of the monk are better than those of the sorcerer, then kill this creature so that the people can cross (this road).' Then he struck it with a stone, killing it, and the people passed by on the road. The boy came to the monk and told him about it. The monk said to him: 'O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from congenital blindness, leprosy and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you, provided you cure me.' The boy said: 'I do not cure anybody. It is only Allah who

cures people. So if you believe in Allah, He will cure you.' So he believed in and supplicated to Allah, and Allah cured him. Later the courtier came to the king and sat in the place where he used to sit before. The king said: 'Who cured you?' The courtier said: 'My Lord.' The king then said: 'Did I?' The courtier said: 'No, your Lord and my Lord.' The king said: 'Do you have any other Lord beside me?' The courtier said: 'Yes. Your Lord and my Lord is Allah.' The king tortured him and did not stop until he told him about the boy. So the boy was brought to the king and he said to him: 'O boy! Has your magic reached such extent that you cure congenital blindness, leprosy and other diseases?' He said: 'I do not cure anybody. Only Allah the Glorious, the Majestic can cure.' The king said: 'Me?' The boy said: 'No.' the king asked: 'Do you have any other Lord besides me?' The boy answered: 'My Lord and your Lord is Allah.' So he tortured him until he told him about the monk. Then the monk was brought to him and the king said to him: 'Renounce your religion.' The monk refused and so the king ordered a saw to be brought which was placed on the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind: 'Renounce your religion.' He refused to do so, and so a saw was brought and placed on the middle of his head, and he fell, sawn in two. Then the boy was brought and it was said to him: 'Renounce your religion.' He refused, and so the king sent him to such and such mountain with some people. The told the people: Climb up the mountain with him and when you reach its peak, then see if he abandons his religion; otherwise throw him from the top. They took him and when they ascended to the top, he said: 'O Allah! Save me from them by any means that You wish.' Thus the mountain shook, and they all fell down, and the boy came back walking to the king. The king said: 'What did your companions (i.e. the people I had sent with you) do?' The boy said: 'Allah saved me from them.' So the king ordered some people to take the boy on a boat to the middle of the sea, saying: 'If he abandons his religion (then it is fine), but if he refuses, then drown him.' So they took him to the sea and he said: 'O Allah! Save me from them by any means that You wish.' Thus they

were all drowned in the sea. The boy then returned to the king, and the king said: 'What did your companions do?' The boy replied: 'Allah saved me from them.' He further said to the king: 'You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me.' The king said: 'And what is that?' The boy answered: 'Gather the people on an elevated place and tie me to the trunk of a tree. Then take an arrow from my quiver and say: 'In the name of Allah, the Lord of the boy.' If you do this, then you will be able to kill me.' So he did this, and placing an arrow in the bow, he shot it, saying: 'In the name of Allah, the Lord of the boy.' The arrow struck the boy in his temple, and the boy placed his hand over the arrow wound and died. The people proclaimed: 'We believe in Allah, the Lord of the boy.' Then it was said to the king: 'Do you see what has happened? That which you feared has taken place. By Allah! All the people have believed (in the Lord of the boy).' So he ordered that ditches be dug at the entrances of the roads and it was done, in fires were kindled in them. Then the king said: 'Whoever abandons his religion, let him go, and whoever does not, throw him into the fire. They were struggling and scuffling in the fire, until a woman and her baby whom she was suckling came, and it was as if she was somewhat reluctant of falling into the fire, so her baby said to her: 'Be patient, mother! For verily, you are following the truth.'

This Hadith was also recorded by Muslim toward the end of his *Sahih*. Muhammad bin Ishaq bin Yasar related this story in his book on *Sirah*, with some slight difference from what has been related above. Imam Nasai, too, briefly mentioned this incident.

Note: During the days of Sayyidina Umar's رضی اللہ عنہ caliphate, the boy's body was exhumed (for some reason). His finger happened to be at his temple, just as it was at the time he was martyred. (*Tafseer Ibn Katheer*, 5/531)

69. Sayyidina Anas رضی اللہ عنہ used to see the Noble Prophet صلی اللہ علیہ وسلم every night in his dream

Mathna bin Saeed Zarra'a رحمۃ اللہ علیہ related that he had heard

Sayyidina Anas bin Malik رضی اللہ عنہ say: 'Every night I see my beloved (صلی اللہ علیہ وسلم) in my dream.' Saying this, he began to cry. (*Hayatus-Sahabah*, 3/448)

70. A conversation between Paradise and Hell

In the *Sahihayn* is mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: Paradise and Hell once held a conversation. Paradise said: 'Only the weak and feeble ones shall enter me.' Hell said: 'I am for those who are proud and oppressive.' Upon that, Allah the Glorious and Majestic said to Paradise: 'You are My mercy, I shall bestow you upon whomever I please.' And to Hell He said: 'You are My punishment, through your horrors I shall punish whomever I will. Both of you shall be filled.' Paradise shall keep expanding, so far that Allah Most High shall bring forth a new creation to reside therein, and Hell will keep demanding more and more, until Allah the Glorious and Majestic shall keep His foot on it. Only then Hell will say: 'By Your Glory! Now it is enough, now it is enough!' (*Tafseer Ibn Katheer*, 2/519)

71. Strange charity

In the *Sahihayn* comes that once a person said to himself: 'Tonight I shall give charity.' He took something, went out, and secretly gave it to a woman. Then he went away.' In the morning, the people rumoured: 'Someone gave charity to a prostitute!' That person also heard their talk, gave thanks to Allah, and again said to himself: 'Tonight I shall give charity again.' He took something, went out, and quietly kept whatever he had to give in the hand of a man. Then he went away. In the morning the people rumoured: 'Someone gave charity to a rich man!' That person, on hearing the people's talk, again praised Allah and said to himself: 'Tonight I shall give charity again.' On the next day he found out that he had given charity to a thief. He said: 'O Lord, all praise belongs to You alone, for me having given charity to a prostitute, to a rich man, and to a thief as well.' In his dream he saw then an angel, who said to him: 'All of your charity has been accepted. It might well be that the prostitute mends her ways because of what you gave her. And it might also be that the rich man learnt a lesson and

becomes generous. And it might also be that the thief refrains from theft.' (*Tafseer Ibn Katheer,* 1/368)

72. Be patient, Allah shall increase your ranks

One man belonging to the Quraish had pushed a man from the Ansar so hard that one of his front teeth broke. The man from the Ansar went to the court of Sayyidina Muawiyah رضی اللہ عنہ to demand justice. After making his point, he was told: 'Go and do what you deem right.' Sayyidina Abu Ad-Dardaa رضی اللہ عنہ also happened to be there. He said: I heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'If any Muslim suffers any physical injury and remains patient, without avenging himself, then Allah shall increase his ranks and forgive his sins.' The man from the Ansar asked: 'Did you really hear that from the Noble Prophet صلی اللہ علیہ وسلم?' Sayyidina Abu Ad-Dardaa رضی اللہ عنہ said: 'I heard it with my own ears and preserved it in my heart.' The man from the Ansar said: 'Then you bear witness that I have forgiven my assailant.' When Sayyidina Muawiyah رضی اللہ عنہ heard this, he was very pleased and gave the man a reward. (*Tafseer Ibn Katheer,* 1/761)

73. O Lord! You are *As-Salam* and I am Islam

In Musnad Ahmad comes that the Messenger of Allah صلی اللہ علیہ وسلم said: On the Day of Judgement, all deeds shall present themselves in the Divine Court. Prayer will come and say: 'O Lord! I am prayer.' Allah will say in turn: 'You are good, indeed.' Then charity will come and say: 'O Lord! I am charity.' Allah will say in turn: 'You are also good.' Then the fast will come and say: 'O Lord, I am the fast.' Allah will reply: 'You are good, too.' Similarly all other good deeds shall come, and they shall get all the same reply. Then finally it will be the turn of Islam. Islam will say: 'O Lord! You are *As-Salam,* and I am Islam.' Allah will say: 'How good you are. Today I shall mete out punishment and bestow reward only because of you.' (*Tafseer Ibn Katheer,* 1/430)

74. Read something about the hypocrites

إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ وَإِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا ۙ مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ لَآ إِلٰى هٰٓؤُلَآءِ وَلَآ إِلٰى هٰٓؤُلَآءِ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهُ سَبِيْلًا ۝

'Lo! The hypocrites seek to beguile Allah, but it is Allah who beguiles them. When they stand up to worship, they perform it languidly and to be seen by men; and they are not mindful of Allah save little. Swaying between this (and that), (belonging) neither to these, nor those. He whom Allah causes to go astray, you (o Muhammad صلى الله عليه وسلم) will never find a way for him.' {*Surah Nisaa, Ayaat* (verses) 142-3}

Explanation: In one of the first few Ayaat (verses) of Surah Baqarah, Allah has already stated: 'They think to beguile Allah, but they beguile none but themselves...' {Surah Baqarah, (verse) Ayat 9}. The above Ayaat (verses) almost imply the same; the obtuse hypocrites think they could deceive Allah, the One Who knows the most hidden concerns and innermost secrets of man. Their insensitivity leads them to think that just like their hypocrisy remained covert in their worldly life, making them hard to distinguish from true Muslims; it will remain concealed from Allah Most High in the Hereafter, as well. In the Holy Qur'an comes that even on the Day of Judgement, they will take oaths regarding their sincerity, just as they used to do in their worldly life, but in the Hereafter their oaths will avail them nothing. It is Allah Who beguiles them, by giving them respite, by not taking them to task immediately. They are happy, and they deem themselves to be prospering and flourishing. On the Day of Judgement it shall not be different. They shall reap a little benefit from the light of the believers. The believers however shall go ahead, and the hypocrites shall call them from behind: 'Wait for us, we want to walk in your light!' They shall be told: 'Turn back,

and find your own light.' As soon as they turn back, a screen shall appear between them. On one side of this screen, on the side where the believers are, there shall be mercy, while on the other side, where the hypocrites are, there shall be punishment. In one Hadith comes: 'If one does a deed to be heard of, Allah will let him be heard of; and if one does a deed for show, Allah will show it.' In another Hadith has been mentioned something to the effect that on the Day of Judgement, Allah shall tell the angels in front of all the people to take the hypocrites to Paradise, whereas in reality they are dragged to Hell. May Allah protect us! Then the hypocrites' evil disposition has become subject of discussion; that they are not in a position to wholeheartedly engage themselves in such an excellent form of worship as prayer, for they lack sincerity in their intention as well as true faith. Sayyidina Ibn Abbas رضی اللہ عنہ considered it as abominable to offer the prayers when one is tired and worn out. He said that the worshipper should offer the prayer happily, with longing and liking, with full inclination, and attention, firmly believing that Allah is hearing him, and that Allah is ever-willing to attend to him. The hypocrites, however, when attending the prayer, do so appearing tired, bored, unwilling, as though their sole intent is to ward off apathy. Such is their outward state. Their inward condition is such that they are completely void of sincerity. They have got no relation with their Lord. They pray only to be known among the people as devout worshippers. What could such hearts which are intoxicated with idol worship ever get from prayer? This is the reason why they keep away from such prayers in which they are less likely to be seen by the people, such as the *Isha* and the *Fajr* prayer. In Saheeh Bukhari and Saheeh Muslim is a tradition according to which the Messenger of Allah صلی اللہ علیہ وسلم said: 'The *Isha* and the *Fajr* prayers are the hardest on the hypocrites. If they would know how excellent these prayers are, they would come, even if they had to drag themselves on their knees. I feel like having someone say *Takbeer* and lead the prayer in my stead. I myself would then order some people to collect wood and lay it around the houses of those who do not come for the congregational prayer, and then I would give an order to set those houses on fire.' In another tradition comes: 'By Allah! If they had any prospect of getting a

fleshy bone or two big hooves, they would come running to attend the prayer, but the Hereafter and the reward from Allah is less important to them. Was it not for the women and children living in their houses, I would set their houses on fire.' In Abu Ya'la comes: 'Those who offer their prayer with devotion and care when being among the people, but offer it carelessly when alone, are those who hold their Lord in contempt.' Further it has been stated: They are not mindful of Allah save little. That means they are not engrossed in their worship. They have no idea what they're saying. They offer they prayer with an inattentive mind and neglectful soul. The Noble Prophet صلی اللہ علیہ وسلم said: 'This is a hypocrite's prayer, this is a hypocrite's prayer, he is sitting around, looking at the sun, until it stands between the horns of Satan. The he gets up and quickly offers four Rakat, hardly remembering Allah.' (Muslim and others)

The hypocrites are in a state of immense distress. Their hearts are torn between faith and disbelief. Neither have they fully accepted Islam, nor do they side fully with the infidels. At times, they behold a spark of the light of faith. Then they are convinced that Islam is the true religion. And at times they are overcome by the darkness of infidelity. Then they want to have nothing to do with Islam. They neither belong to the companions of the Noble Prophet صلی اللہ علیہ وسلم, nor do they belong to the Jews. The Messenger of Allah صلی اللہ علیہ وسلم said: 'The similitude of a hypocrite is that of a goat between two rams. Sometimes it runs bleating to one ram, and at other times it runs bleating to the other. The hypocrites are the same. They also cannot decide to whom they want to belong.' In one tradition comes that once Sayyidina Ubaid bin Umair رضی اللہ عنہ related a tradition of similar implication in the presence of Sayyidina Abdullah bin Umar رضی اللہ عنہ*ma*. When he related it with some difference in the wording, Sayyidina Abdullah bin Umar رضی اللہ عنہ related the tradition the way he had heard it and said: 'Not like that (what you related), rather this is what the Hadith is like.' Sayyidina Ubaid رضی اللہ عنہ resented this. (It is possible that the tradition had been related in both ways) Ibn Abi Hatim mentioned that the similitude of a believer, an infidel and a hypocrite is that of three men who

went to a river. One of them kept standing at the river bank. The second crossed the river and reached his destination. The third one, too, was about to cross the river. When he had gone half way, the man on the river bank called him: 'Why are you going to ruin yourself?' So he turns back. The man who had reached his destination then calls him: 'Come here, you will reach safety just like I did. You've covered half of the distance.' The one in the river is dumbfounded - turning to one side, then to the other. He is unable to decide where to go. Then suddenly a huge wave washes him away and he drowns. The one who crossed the river is a believer. The one at the river bank is an infidel. And the one who drowns in the middle of the river is a hypocrite. (*Tafseer Ibn Katheer*, 1/654)

75. Sayyidah Ayeshah's رضی اللہ عنہا dream

In Muwatta Imam Malik it has been related from Yahya bin Saeed that Sayyidah Ayeshah رضی اللہ عنہا said:

رَأَيْتُ ثَلَاثَةَ أَقْمَارٍ سَقَطْنَ فِي حُجْرَتِي فَوَصَفْتُ رُؤْيَايَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

> 'I saw in my dream that three moons fell into my room. I related my dream to my father Sayyidina Abu Bakr Siddiq رضی اللہ عنہ.'

In Tabaqat has been mentioned the following as well: Sayyidina Abu Bakr رضی اللہ عنہ then asked: 'How do you interpret this dream?' Sayyidah Ayeshah رضی اللہ عنہا replied: 'I shall bear Allah's Messenger *sallallahu alaihi was sallam* children.' On hearing this, Sayyidina Abu Bakr رضی اللہ عنہ kept quiet.

Then, when the Noble Prophet صلی اللہ علیہ وسلم passed away and was buried in Sayyidah Ayeshah's رضی اللہ عنہا room, Sayyidina Abu Bakr رضی اللہ عنہ said to her: 'This is one of your moons (i.e. the moons you saw in your dream), and it is the best of them.' (*Muwatta Imam Malik*, 1/232)

Thereafter Sayyidina Abu Bakr Siddiq and Sayyidina Umar

Farooq رضی اللہ عنہ were buried in her room as well.

76. A man has been saved from Hell because of seven daughters - an interesting incident

History provides us an interesting incident:

There was a man who had only daughters. Each time his wife was about to deliver, he hoped that this time it would be a son, but once the child was born, it was yet another girl. Thus he fathered six girls, one after the other. When his wife was expecting again, he was afraid that she would deliver one more girl. Satan instigated him to divorce his wife if she gave birth to one more girl.

Just think how little sense this man had! What could his wife possibly do about that? When he went to sleep at night, he saw a strange dream. He saw that the Day of Judgement has arrived. He had committed many a sin, because of which he has been condemned to Hell. The angels dragged him toward his destination. When they arrived at the first gate of Hell, one of his daughters was standing there, preventing him from being cast into Hell. The angel then dragged him to the second gate, where his second daughter stood. She too, prevented him from being cast into Hell. Then he was taken to the third gate, where his third daughter stood like a wall. Thus he was taken from one gate to the other, but at each gate would stand one of his daughters to protect him. Thus he had passed six gates. When they came to the seventh gate, that man was overtaken by fear: Who would be there to protect him at the seventh gate? Suddenly he realized how wrong his thinking was, that he had fallen prey to the devil's instigations. Terrified and distressed, he woke up. He raised his hands in prayers and said: 'O Allah, grant me the seventh one as well!'

People who believe in the Divine Decree should be pleased and not grieved by the birth of a girl. People whose faith is weak are likely to think that women are to blame if a girl is born. This however is absolutely wrong. Neither women, nor they themselves can do anything about this. Husband and wife are

merely a means. The One who creates is none but Allah, who has got no partners. He gives boys to whomever He wills, and He gives girls to whomever He wills; and to some He gives both, boys and girls, while there are others whom He gives no children at all. No matter what the case might be, Muslims always ought to be pleased with what Allah decrees for them. Allah Most High says in Surah Shura:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا
وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ۝ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ
يَّشَآءُ عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

'Unto Allah belongs the sovereignty of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and He bestows male (offspring) upon whom He wills; or He mingles them, males and females, and He makes barren whom He wills. Lo! He is All-Knowing, Powerful.' (*Surah Shura, Ayaat* 49-50)

77. More than five million Dirham, and yet Zakat became not due

Once Sayyidah Asma bint Abi Bakr رضی اللہ عنہ walked from the outskirts of Madeenah toward the city, and she was carrying date-stones on her head. The Messenger of Allah صلی اللہ علیہ وسلم who was riding his she-camel, passed by her. Sayyidah Asma رضی اللہ عنہا happened to be his sister-in-law, as well as the wife of his cousin Sayyidina Zubair bin Awwam رضی اللہ عنہ. The Messenger of Allah صلی اللہ علیہ وسلم told the person who drove the camel: 'Hold for a while. Let Asma mount as well.' Then the Messenger of Allah صلی اللہ علیہ وسلم offered Sayyidah Asma رضی اللہ عنہا to mount the camel. She said: 'I then remembered my husband's sense of self-respect, and declined the offer.' *(Bukhari and Muslim)*

Here one might ask: Why did Sayyidah Asma رضی اللہ عنہا decline the offer to sit on the camel along with the Messenger of Allah صلی اللہ علیہ وسلم? Was he not after all the most noble, immaculate,

innocent and pure of all mankind? Would her husband have been cross with her because of that? No way! How could that be possible! It was rather her extreme obedience toward her husband, and her utmost respect for her feelings which kept her from accepting that offer.

After some time, her father Sayyidina Abu Bakr رضی اللہ عنہ gave her a horse and a servant to look after it.

Sayyidah Asma رضی اللہ عنہا stood patiently by her husband during times of difficulty and hardship. In turn for that, Allah Most High granted her abundant provision. When her husband Sayyidina Zubair رضی اللہ عنہ passed away, what did she inherit?

The woman who used to carry date-stones on her head inherited more than five million Dirhams. Her husband Sayyidina Zubair رضی اللہ عنہ did not acquire such a large amount in any unlawful manner. He did not usurp people's wealth, nor did he ask people for support due to his close relationship with the Messenger of Allah صلی اللہ علیہ وسلم.

It has also been said that he had around one thousand people to work for him, and who used to give a part of their proceedings to him. Such abundant provisions, such a large estate, such enormous wealth, and yet *Zakat* became not due on him, because he never hoarded his wealth. When Sayyidah Asma رضی اللہ عنہا had nothing, when she was on the verge of starvation, she did not despair. She did not bemoan her lot. And when she was given wealth in abundance, she did not become boastful and arrogant. She spent her life in virtue, doing good deeds and showing kindness to others. (*Asadul Ghabah,* 2/309)

78. What if a newly-wed husband finds out that his wife is lame?

One man came to Imam Shafi'i رضی اللہ عنہ and said: 'I married a woman, and afterward I found out that she is lame. Should I send her back to her parents' home?' Imam Shafi'i رضی اللہ عنہ said: 'Well, if you have to race with your wife, then you should definitely send her back, otherwise…' (*Sunehri Kirnayn,* p. 54)

79. An extremely intelligent woman

One man was fed up with his wife and wanted to divorce her. One day he saw that his wife was going upstairs. He said: 'Listen, if you go further upstairs, then you shall be divorced. And if you come downstairs, you shall be divorced. And if you keep standing where you are right now, then you shall be divorced.'

That woman paused for a while, looked at her husband and then leaped down from wherever she was.

Her husband felt defeated. He said: 'May my parents be sacrificed for you! What extraordinary understanding you've got. It is quite possible that, if Imam Malik dies, the people of Madeenah would come to you to ask you for verdicts.' (*Sunehri Kirnayn*, p. 55)

80. Sayyidina Julaybeeb's رضی اللہ عنہ marriage and martyrdom

Sayyidina Julaybeeb رضی اللہ عنہ was a companion who belonged to the *Ansar*. He was not rich, nor did he belong to a respectable family. He held no rank in society. He did not have many relatives. He was of dark complexion, but his heart was replete with love for Allah's Messenger صلی اللہ علیہ وسلم. Hungry and having nothing but rags on his body, he'd come to the Messenger of Allah صلی اللہ علیہ وسلم to learn about religion. One day the Messenger of Allah صلی اللہ علیہ وسلم looked at him affectionately and said: 'O Julaybeeb, won't you get married?'

Sayyidina Julaybeeb رضی اللہ عنہ said: 'O Messenger of Allah صلی اللہ علیہ وسلم, who would be willing to marry me?' On hearing this, the Messenger of Allah صلی اللہ علیہ وسلم said again: 'O Julaybeeb, won't you get married?' Sayyidina Julaybeeb رضی اللہ عنہ replied again: 'O Messenger of Allah صلی اللہ علیہ وسلم, who would be willing to marry me? I have neither money, nor repute.' The Messenger of Allah صلی اللہ علیہ وسلم said yet another time: 'O Julaybeeb, won't you get married?' Sayyidina Julaybeeb رضی اللہ عنہ replied once more: 'O Messenger of Allah صلی اللہ علیہ وسلم, who would be willing to marry me? I have no rank in society. I am not handsome. My family is small, and I am a poor man. The

Messenger of Allah صلى الله عليه وسلم told him:

اِذْهَبْ اِلٰى ذَاكَ الْبَيْتِ مِنَ الْاَنْصَارِ وَقُلْ لَّهُمْ: رَسُوْلُ اللّٰهِ صلى الله عليه وسلم يُبَلِّغُكُمُ السَّلَامَ وَيَقُوْلُ: زَوِّجُوْنِي ابْنَتَكُمْ

'Go to the house of such and such Ansar and tell them: The Messenger of Allah (صلى الله عليه وسلم) conveys his *Salaam* to you and tells you to marry your daughter to me.'

Sayyidina Julaybeeb رضی الله عنه went happily where he was told to go. He knocked the door. Someone asked: 'Who's there?' 'Julaybeeb', he replied. The person inside said: 'We don't know you, nor do we want anything from you.' Anyway, the owner of the house came out. Sayyidina Julaybeeb رضی الله عنه stood a bit aside. He asked him: 'What do you want? From where did you come?' He said: 'The Messenger of Allah صلى الله عليه وسلم asked me to convey his *Salaam* to you.' Hearing this delighted the owner of the house. He was overtaken by happiness and joy. He said: 'How fortunate we are that the Messenger of Allah صلى الله عليه وسلم had conveyed his *Salaam* to us!' Sayyidina Julaybeeb رضی الله عنه went on: 'Listen further, he also said that you should marry your daughter to me.'

The owner of the house said: 'Well, wait a little while. Let me consult the girl's mother first.' He went inside and told the girl's mother about the proposal. She said: 'No way. By Allah, I will not give my daughter to a person who does not belong to a family of repute, nor has he got any wealth.' Their virtuous daughter had overheard the whole conversation. She knew whose order it was. She knew who had given this advice. She thought: 'If Allah and His Messenger صلى الله عليه وسلم are pleased with it, then it must be definitely good for me.' She then looked toward her parents and said: 'Do you flout an order given by the Messenger of Allah صلى الله عليه وسلم? Entrust me to the Messenger of Allah صلى الله عليه وسلم. He will not let me go waste.' The girl then recited the following Ayat (verse):

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ

لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۝

'And it becomes not a believing man or a believing woman, when Allah and His Messenger (صلى الله عليه وسلم) have decided an affair (for them), that they should (after that) claim any say in their affair.' (*Surah Ahzaab, verse* 36)

The girl's father then went to the Messenger of Allah صلى الله عليه وسلم and said: 'O Messenger of Allah صلى الله عليه وسلم, your wish is my command. I happily accept your advice and submit to your order. I agree to the proposal. When the Noble Prophet صلى الله عليه وسلم learnt about the girl's righteous reply, he prayed for her:

اَللّٰهُمَّ صُبَّ الْخَيْرَ عَلَيْهَا صَبًّا وَّلَا تَجْعَلْ عَيْشَهَا كَدًّا

'O Allah, Shower her with goodness in abundance, and do not make her life hard.' (*Mawariduz-zaman,* 2269; *Musnad Ahmad,* 4/425; *Majma'uz-zawaid,* 9/370; *and others*)

Then she was married to Sayyidina Julaybeeb رضى الله عنه. In Madeenah Munawwarah yet another family came into being. Their dwelling was founded on virtue and piety. It might have been covered by poverty and neediness, but it was adorned by remembrance of the Almighty. The comfort of this blessed couple lay in prayers, and voluntary fasts in scorching heat was their consolation.

By virtue of the Noble Prophet's صلى الله عليه وسلم prayer, the blessings of this union became soon apparent. Their financial condition improved so much, that the narrator of this Hadith said:

فَكَانَتْ مِنْ اَكْثَرِ الْاَنْصَارِ نَفَقَةً وَّمَالًا

'Hers was one of the most affluent and well-to-do houses amongst the Ansar.'

Once the Muslims fought a battle after which they emerged victorious. The Messenger of Allah صلى الله عليه وسلم asked his companions: 'Are you missing anyone?' By this he wanted to know who had been martyred. The companions said: 'Yes, such and such

are not present.' The Messenger of Allah صلى الله عليه وسلم asked again: 'Are you missing anyone?' The companions replied: 'No.' He صلى الله عليه وسلم said then: 'But I miss Julaybeeb. Look for him.'

What a strange scene! When they found him, there were lying the dead bodies of seven infidels around him. He must have fought with seven infidels at a time and sent them to Hell before he was martyred. The Messenger of Allah صلى الله عليه وسلم was informed. The most kind of mankind صلى الله عليه وسلم came immediately. He stood by his dear martyred companion and said: 'He has killed seven infidels before they killed him. He belongs to me, and I belong to him.'

He صلى الله عليه وسلم then lifted his dear companion with his two hands; he had nothing but the Noble Prophet's support.

After Sayyidina Julaybeeb's رضى الله عنه grave was dug, the Noble Prophet صلى الله عليه وسلم himself lowered him into his grave. (*Saheeh Muslim,* 2472)

81. What an ideal woman should be like

A Bedouin who had quite some experience about women was once asked: 'What should an ideal woman be like?' He said: 'She should look tall while standing; and she should look distinguished while sitting. She should speak the truth whenever she speaks. She should show patience when provoked. She should not laugh out aloud, but merely smile. The food she cooks should be extremely tasty. She should be obedient to her husband, and she should hardly ever leave her home. She should be held in esteem by her people, but yet she should be humble and modest. She should immensely love her husband, and she should be able to bear many children. Then you will like whatever she does.

82. A woman should sometimes spend on her husband

Sayyidina Abdullah bin Masood's رضى الله عنه wife Zainab Thaqafiyah رضى الله عنها was an affluent woman. She said: Once I heard the Messenger of Allah صلى الله عليه وسلم say: 'O women! Give charity, even if it be from your ornaments.'

She went on: I went to my husband Abdullah bin Masood رضی اللہ عنہ and said to him: 'You are destitute, and the Messenger of Allah صلی اللہ علیہ وسلم ordered us to give charity. Go to the Messenger of Allah صلی اللہ علیہ وسلم and ask him if I can give something to you in charity. If yes, then fine, otherwise I will give it to someone else.' Sayyidina Abdullah bin Masood رضی اللہ عنہ said: 'Why don't you go and ask yourself.' She said: I then went to the house of Allah's Messenger صلی اللہ علیہ وسلم. One Ansari woman was already standing there, for the same reason. We both kept standing outside, being overwhelmed by awe. Neither of us could muster the courage to go in. Fortunately, Sayyidina Bilal رضی اللہ عنہ came out. We seized the chance and said to him: 'Ask the Messenger of Allah صلی اللہ علیہ وسلم on our behalf whether a woman can give spend on her husband and on orphaned children under her care, but don't tell him who we are.' Sayyidina Bilal رضی اللہ عنہ then went inside again and put this question to Allah's Messenger صلی اللہ علیہ وسلم. Allah's Messenger صلی اللہ علیہ وسلم asked: 'Who are the two women standing at the door?' Sayyidina Bilal رضی اللہ عنہ replied: 'One of them belongs to the Ansar, and the other is Zainab.' He صلی اللہ علیہ وسلم asked: 'Which Zainab?' Sayyidina Bilal رضی اللہ عنہ replied: 'Abdullah bin Masood's wife.' The Messenger of Allah صلی اللہ علیہ وسلم then said: 'They shall get a twofold reward - one for treating their near and dear ones well, and one for charity.' *(Saheeh Bukhari, Saheeh Muslim)*

83. An epileptic woman who shall go to Paradise

Imam Bukhari and Imam Muslim رضی اللہ عنہ mentioned a Hadith according to which Sayyidina Ata bin Abi Rabah رضی اللہ عنہ was once standing with Sayyidina Abdullah bin Abbas رضی اللہ عنہ*ma*, when a black bond-woman passed in front of them. Sayyidina Ibn Abbas رضی اللہ عنہ looked toward Sayyidina Ata رضی اللہ عنہ and said: 'Should I show you a woman from Paradise?' Sayyidina Ata رضی اللہ عنہ exclaimed in amazement: 'A woman from Paradise?'

Sayyidina Ibn Abbas رضی اللہ عنہ said: 'Yes, there is a woman, who shall go to Paradise when she dies.' Sayyidina Ata رضی اللہ عنہ said: 'Show her to me, I want to see that fortunate woman who belongs to Paradise even though she still resides amongst us, even though she still walks on our roads and moves through our

markets.' Sayyidina Ibn Abbas رضی اللہ عنہ then pointed toward the black woman and said: 'See this old woman? She shall go to Paradise.' Sayyidina Ata رضی اللہ عنہ asked: 'How do you know that?' Sayyidina Ibn Abbas رضی اللہ عنہ replied: 'Several years ago this bond-woman came to the Messenger of Allah صلی اللہ علیہ وسلم. She happened to suffer from epilepsy, and she asked the Messenger of Allah صلی اللہ علیہ وسلم to pray for her so that she may be cured. She said: 'My life is in shambles. Children are scared of me. They make fun of me and ridicule me. No matter where I am, whether in the market, or at home, or amongst people, I am suddenly overcome by fits and I pass out. I don't know what happens then. Life has become unbearable. O Messenger of Allah صلی اللہ علیہ وسلم, please pray so that I may be cured!'

The Messenger of Allah صلی اللہ علیہ وسلم intended to teach his companions something about patience. He said:

إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُّعَافِيَكِ

> 'If you want to then be patient and Paradise shall be yours; and if you want to then I can pray to Allah to grant you well-being.'

On hearing this, the woman thought for a while, about her life, about her ailment. She repeated the Noble Prophet's صلی اللہ علیہ وسلم statement to herself. Now she had to decide: would she be patient or would she rather spend her worldly life in ease? She thought that this worldly life is fleeting. One day it shall end. Paradise on the other hand, is everlasting, so why not opt for Paradise? She then proclaimed her decision: 'O Messenger of Allah صلی اللہ علیہ وسلم! I want Paradise. But I am suffering from epilepsy, and when I loose consciousness, I get uncovered. Please pray that that will not happen. The Messenger of Allah صلی اللہ علیہ وسلم then prayed for her. (*Saheeh Bukhari, Saheeh Muslim*)

84. Rather be the tail than the head, for the first strike always hits the head

1. Never ever think that our *Nafs* has discharged even an atom's

weight of the rights of Allah. But this is not possible unless we come to see in the light of our faith, that no matter what our achievements might be, from the beginning to the end, all has been caused by Allah alone. Give it a thought, if a slave comes to possess any wealth then only because his master has bestowed it upon him. If the slave presents his wealth to the master, thinking that he has thus discharged his master's right then there could be no greater fool than him. Allah's relation with His servants is even stronger than that between a master and his slave. Allah created us, gave us life, understanding, conscience, intellect; He gave us eyes, ears, hands and feet. He gave us to eat and to drink. He is the One Who bestowed upon us whatever we have, and through the help of which we are in a position to worship Him. So how could we ever discharge His right upon us?

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا

I gave my life which was given to me by Him.
Truly, the dues have not been settled.

2. No matter what you say or do, always be conscious of the concept of *Tawheed*. For example, don't say: 'This belongs to me.' Or: 'Whatever I like.' However, if one happens to say so by mistake then there is no harm in it. Allah Most High said: *And worship Allah Alone and do not associate anything with Him.* Mind you, Allah said: *Anything,* without specifying any particular thing.

Indeed, everything belongs to Allah Alone. In the setup of this world, He has given people temporary possession of things. If anyone stole anything in your possession, or took it without your permission, then you should not think: 'Oh! He has taken my belongings I will not let him go like that!' Rahter you should think that that person has tried to interfere in Allah's setup, and that you will take him to task because he has violated the injunctions of the Holy Shari'ah (divine law).

Once a saintly person prayed to Allah: 'O Allah, You have promised to forgive those who do not associate anything with you, and I do not associate anything with You, so forgive me!' It was

then inspired unto that person: Remember when once someone offered you milk and you said: 'I won't have it, I am afraid it might harm me...' Allah reproached His servant for this statement in which he had attributed the power to harm to a few sips of milk.

3. Don't demand a reward for your deeds, saying that I have done such and such, rather ask Allah to reward you, keeping in mind nothing but His infinite kindness and grace. The reason behind this is that if a person asks to be rewarded, keeping his good deeds in mind, then it might well be that his evil deeds will be retributed in the same manner... Hence, when want to be rewarded, then ask Allah to reward you in His infinite kindness and grace.

4. Don't offer yourself for leadership roles, like that of a *Shaykh*, an Imam, a lecturer, etc. Always try to be go after your brethren, don't try to head them, unless they themselves want you to head them, or your being pro-active in this regard might avert some kind of misfortune, or it might encourage them to do some good deed, for the believers were enjoined to try to precede one another regarding good deeds. Sayyid Ahmad Rifa'i رضی اللہ عنہ said: Rather be the tail than the head, for the first strike always hits the head.

5. Do not yearn for any post or responsibility, nor work yourself toward the acquisition of the same. Keep Allah's will in mind and be patient until you are actually requested to accept any such offer. If you yourself try to acquire some post, then you will be left on your own to handle your responsibilities, and if you get some post without any effort on your part, then Allah Himself shall assist you.

6. Always think that Allah knows best what is good for you. If you think that way, then frustration will not sprout up your heart. A person who fails to adopt this kind of thinking shall definitely get frustrated with his fate, and there might even be times when he objects to what Allah has decreed for him.

It has been related from Shibli رضی اللہ عنہ that he saw deceased

Junaid رضی اللہ عنہ in his dream. He asked him: How did Allah treat you? Junaid رضی اللہ عنہ said: Allah has forgiven me. He did not take me to task for anything, except one matter. Once I had said: 'Seems like this year the land needs more rain.' Allah reprimanded me for this and said: 'O Junaid, do you want to apprise Me of that although I am All-Knowing and Ever-Aware?'

7. We have to be as well-pleased with our Lord when we are in dire straits as we are pleased with Him at times of plenty. Rather we should feel worried when provisions are abundant, for a lack of provisions is a sign that Allah wants to keep us safe, whereas if we have an abundance of provisions there is a risk of us getting absorbed by worldliness until we are suddenly taken to task.

8. You should not let worldly matters occupy your heart. Try to keep away from giving and taking loans, from acquiring and distributing property, and similar transactions. If you have to recover a loan, then do not be harsh. If that person pays his dues after a friendly reminder, then well and good, but do not put him under pressure. Keep in mind that he is after all one of Allah's bondsmen, that he belongs to the Ummah of the Noble Prophet صلی اللہ علیہ وسلم. Then think about the Noble Prophet's صلی اللہ علیہ وسلم exalted rank, and do not persistently demand your dues.

9. Do not incline towards the pleasures this world has to offer. Imam Shafii رضی اللہ عنہ said: This world is like an old decaying bone which is being chewed and sucked by a pack of dogs. Anyone who inclines to this world shall surely pollute himself, he shall be growled and barked at, and finally he shall be bitten by the dogs. He will have to undergo much trouble.

10. Don't get into arguments over worldly things, for haggling over worldly things does not behove one who treads the spiritual path. Such arguments lead to nothing but mutual enmity and frustration. Know you well that anything you obtain after arguments, quarrelling and disputes, is worldly in nature, even if it seems to be religious. This is so because

there can't be any kind of dispute about anything that is done solely for the Hereafter. If there happens to be some dispute, then understand that the subject of dispute contains some elements of worldliness.

11. Let love for Allah overcome all other love, no matter whether it be love for your offspring, your belongings, your wife, your friends, for Allah is very jealous. He does not like it when His believing servants let any other love than His love enter their hearts. Yes, if Allah Himself has ordered us to love someone or something, like the prophets, the angels, the scholars, the righteous, etc. then letting such love enter one's heart amounts to fulfilling a Divine command.

    The honourable Sufis hold that love for anything else but Allah refers to all such kinds of love which do not aid one in attaining Allah's proximity. Now since love for the prophets, for one's religious elders and other friends of Allah are instrumental in attaining Allah's proximity, this kind of love is actually a manifestation of love for Allah.

    There is nothing wrong with loving one's wife and children, for one would not be able to fulfil their rights without this kind of love, but if this love causes one to become lax in fulfilling the Divine commandments, then it is very harmful indeed.

    Ali Khawas رضی اللہ عنہ stated that

85. One way of offering *Salatul Hajah*

This most humble bondsman of Allah was one day travelling with his wife to Deoband (India). On reaching there, my wife requested Shaykh Husain Ahmad Madani's رضی اللہ عنہ wife to give her some counsel. The Shaykh's wife told her: Offer two Rakat of voluntary prayer with the intention of *Salatul Hajah*. In each Rakat, after Surah Fatiha, recite fifty times Surah Ikhlas. After concluding the prayer, ask Allah Most High to fulfil your need. This is what Shaykh Husain Ahmad Madani رضی اللہ عنہ advised others to do at times of difficulty, and he also used to do it himself.

Note: This method has not been mentioned in the sacred

Ahadith, but it has been suggested by a virtuous, saintly person. It has been tried and found effective by numerous people. Hence, no matter in what kind of difficulties you are, if you adopt this method, Allah will *insha Allah* soon grant you relief.

86. O Lord of the Worlds! It is Your duty to provide for me

Abu Abdullah bin Ja'far was known by the appellation 'Barqi'. He related that once he saw a Bedouin woman whose field has been destroyed by a terrible storm. The people had gathered around her, consoling her. That woman raised her gaze to the sky and said:

اَللّٰهُمَّ أَنْتَ الْمَأْمُوْلُ لِأَحْسَنِ الْخَلَفِ، وَبِيَدِكَ التَّعْوِيْضُ عَمَّا تَلَفَ، فَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ، فَإِنَّ أَرْزَاقَنَا عَلَيْكَ وَآمَالَنَا مَصْرُوْفَةٌ إِلَيْكَ

O Allah, You are the One of whom it is hoped that You shall give those struck by misfortune a goodly return. . You Alone are the One to compensate for this loss. So do with us as deems You right, for the duty to provide for us lies with You, and all our hopes are directed toward You.'

Abu Abdullah bin Ja'far said: I was still with that woman. Suddenly a stranger appeared. No one knew who he was, from where he had come, or why he had come. When he got to know about the woman's unshakeable faith, he took out 500 Dinar, gave them to her and went his way. (*Mujallatul Arabi,* 188/444; *Nisaa Zakiyat Jidda,* 44)

No doubt, a person who relies on Allah and lives a life of piety, shall not be deprived of Allah's blessings. Allah shall provide for him from sources which he cannot even imagine, as has been seen in the incident narrated above. Allah has said in the Holy Qur'an:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهُ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝

'And whoso fears Allah, Allah shall appoint for him a way out. And provides for him from where he expects it not.' (*Surah Talaq, Ayaat* 2-3)

Another incident which I read somewhere comes to mind. One Bedouin woman had put up her tent in the wilderness. Nearby she had cultivated a small field, just enough to fulfil her needs. One day a hail-storm destroyed her field. Full of grief she looked at it, then she turned toward the sky and said:

اِصْنَعْ يَا اِلٰهِيْ مَا شِئْتَ، فَاِنَّ رِزْقِيْ عَلَيْكَ

> 'My Sustainer, do with me whatever You please (You are not answerable for anything You do, but one thing is sure), it is Your duty to provide for me.

87. A woman's beauty lies in her crookedness

Waqidi, a renowned historian and biographer of the Noble Prophet صلى الله عليه وسلم said: Once I presented myself to the *Khalifa* (Caliph) Mahdi and related some *Ahadith* to him. He wrote the *Ahadith* which I related. After a while he entered his dwelling. When he came out again, his face was red with anger. I asked him: 'O Commander of the Faithful, is everything alright?' He said: I entered upon Khaizuran. She pulled my shirt with such force that it tore and she said: 'I have never seen anything good from you.' The *Khalifa* (Caliph) further said: O Waqidi, you know very well that I bought Khaizuran from a slave-trader, then I set her free and married her. Now she is my wife and lives a life of comfort in the royal palace. All kinds of cosmetics, ornaments and other luxuries are at her disposal; hardly any free woman has got so much. But now her mind has completely changed. She belittles whatever I have done for her. Now she says that she has never seen any good in me, and that although I have arranged in advance that the pledge of allegiance be given to her two sons (Hadi and Haroon Rasheed). After I die, they shall rule over the Muslims, one after the other. Yet she taunts me that I have never done anything for her.

When the *Khalifa* (Caliph) had finished, Waqidi said to him: 'O Commander of the Faithful do not be angry. Ingratitude lies in a woman's nature. The Messenger of Allah صلى الله عليه وسلم said: 'The best from amongst you is the one who treats his family in the

best manner, and I am the best for my family from amongst you.' (*Ibn Majah, Kitabun-Nikah,* 1977)

The Messenger of Allah صلى الله عليه وسلم also said:

اِسْتَوْصُوْا بِالنِّسَآءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيْمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوْا بِالنِّسَآءِ

> 'Accept my counsel regarding women; for women were created from a rib, from the upper and most crooked portion of a rib. If you try to get her completely straight, then you will end up breaking her. And if you leave her as she is, then she will remain crooked (and you can benefit from her in spite of her crookedness). So accept my counsel regarding women and treat them well!' (*Bukhari,* 3331; *Muslim* 1468)

Waqidi then quoted some more Ahadith on that topic, after which the *Khalifah* ordered that Waqidi be given two thousand Dinar (as reward). After Waqidi had left the *Khalifah* and returned back to his home, a messenger who had been sent by the Queen Khaizuran, handed him another two thousand Dinar as a gift, along with some robes and shoes, as a token of appreciation on behalf of the queen, who wished to thank him that way for his act of kindness. (*Al Bidayah wan-Nihayah, 13/545*)

88. The construction of the famous Zubaidah canal

It was the second century after Hijrah. The radiance of Islam had illuminated many parts of the world. The Arabs, who, not too long ago, were consumed by the raging conflagration of revenge, became brethren one to another, by virtue of the Islamic teachings. No doubt, there were still some differences among various tribes, but when they got together on the battle-field, they'd show great respect for the other. They'd offer their prayers together. And if they waged war against other nations, they would treat the residents there with equanimity and justice.

On the other side, Muslim missionaries spread the message of Islam, and within a very short span of time, hundreds and thousand of people had accepted Islam. Haroon Ar-Rasheed was in charge of the *Khilafah* (Caliphate) then. Pilgrims from all over the world came to Makkah to perform Hajj. Makkah was a very dry place, and water-shortage was a major problem.

During those days Zubaidah bint Ja'far had gone to Makkah to perform Hajj. She was greatly affected when she saw how much the people there suffered from the shortage of water, so she ordered that a canal be dug on her expense. That canal was sheer unrivalled feat of constructional expertise and concern for humankind, that it will be remembered for all times to come.

Umm Ja'far, Zubaidah bint Ja'far bin Abu Ja'far Mansoor was the darling of a Hashmi household. She happened to be one of Haroon Ar-Rasheed's cousins. Her actul name was Amatul Azeez. Her grandfather Mansoor, who would play with her a lot when she was little, used to call her lovingly 'Zubaidah' (i.e. a girl who serves sweet milk to drink). Soon everyone began to call her by that name, and her actua name drifted into oblivion. She was not extremely beautiful, but she was also blessed with unusual intelligence. When she had grown into a young lady, she was married to Harron Ar-Rasheed. Her marriage was celebrated with great pomp in the month of Zul Hijjah, in the year 165 after Hijrah (migration). In order to mark his happiness, Haroon Ar-Rasheed arranged a feast for èach and every citizen, and he had such huge amounts of money distributed among the people, the like of which cannot be found in the history of Islam. He spent 50 Million Dirham from the public treasury, besides a considerable amount from his own treasury.

Harron Ar-Rasheed lived his wife Zubaidah dearly. Oncehe called her: 'Come here, o Umm Nahr!' After a while she sent for Al Asma'i, a renowned scholar and asked him: 'The *Khalifah* has called me Umm Nahr. What does it mean?' He said: 'Nahr is another word for Ja'far, and since your *Kunniyat* is Umm Ja'far, he called you Umm Nahr.'

Zubaidah was a very wise lady. She'd never hasten to act upon the advice of her courtiers. Once a poet recited in front of her some verses meant to eulogise her, but he had unknowingly made some mistakes in the syntax, so much that the words which were intended as praise became some kind of abuse. Her courtiers interpreted his words as blasphemy and advised the queen to get that poet immediately arrested. The queen however said:

دَعُوْهُ فَإِنَّ مَنْ أَرَادَ خَيْرًا فَأَخْطَأَ خَيْرٌ مِّمَّنْ أَرَادَ شَرًّا فَأَصَابَ

> 'Leave him, for one who intended good but made a mistake is better than one who intended evil and yet spoke well.'

Zubaidah had one hundred maids to serve her, all of whom had memorized the Holy Qur'an, which they kept reciting. Soft recitation, like the humming of bees, could always be heard in Zubaidah's palace.

Zubaidah had herself seen how many problems the pilgrims and the residents of Makkah had to face because of water-shortage, so she resolved to get a canal dug. Even before that she had been presenting large sums of money to the people of Makkah, and she used to treat those who came to visit the Holy city with the intention of performing Hajj or Umrah with exemplary kindness. Now that she had intended to get a canal dug, engineers from all over the country were called. The canal was to carry water from Jabal Tad, a place in the valley of Hunain, which is situated north-east from Makkah, to Makkah, that means over a distance of about 35 kilometres. Another canal which carried water from Jabal Qira to Wadi No'man, too, was to be included in the Zubaidah canal. This canal was about twelve kilometres south-east from the Plain of Arafah. Besides that, toward the south of Mina there was a cistern known as Bi'r Zubaidah. This cistern was used to collect rain-water, which flew into the Zubaidah canal via seven aquaeducts. A small canal that was meant to supply the city of Makkah with water and another canal that carried water to Masjid-e-Nimrah in the Plain of Arafah, were dug, too. Seventeen lac Dinar were spent on this great project.

Queen Zubaidah had arranged this project with utmost sincerity. She wanted to help the pilgrims and the people of Makkah to overcome their difficulties, and she desired nothing else but Allah's goodwill and pleasure. How eager she was to get this canal dug can be easily concluded from the conversation that took place between her and the engineer who was in charge of the project. He said: 'The project which you ordered is going to be very expensive, if it is to be completed, we will have to dig our way through rocks and mountains, we will have to cope with many ups and downs, hundreds of labourers will have to work day and night, only then it might be completed. On hearing this, Zubaidah gave a reply which is not only interesting, but also shows with what power of decision-making she had been gifted. She said: 'Get it done, even if each axe-strike is going to cost one Dinar!'

When the project had been completed, the supervisors proceded to hand the queen a summary of the cost involved. Quen Zubaidah was at that time in her palace at the bank of the river Tigris. She took the papers and thre them into the river, without even looking at them. She then sa'd: 'O Allah, I do not want to settle my accounts in this world. You too, do not take me to account in the Hereafter.' The canal which had been dug at Queen Zubaidah's behest helped the pilgrims and the people of Makkah to overcome the probles caused by water-shortage. May Allah let this canal become a source of *Sadaqah-e-Jariah* for her. *Ameen*.

She passed away in Jamadiul Awwal, in the year 215 after Hijrah (migration).

(This narrative has been compiled from Wafiyatul A'yan, Al Bidayah wan-Nihayah, Kitabul Wafi bil Wafiyat, Al A'lam, Tareekh Makkah, and other books.)

89. Blessed dates

The preparations for the Battle of Khandaq were at their peak. The Muslims were busily digging the trench alongside the Messenger of Allah صلى الله عليه وسلم. Many Muslim households did not even have enough bread to satisfy their hunger once a day,

and yet they were working ceaselessly, due to their unbounded love for Allah's Messenger صلى الله عليه وسلم. When the pangs of hunger became unbearable, they fastened stones to their stomachs and kept digging. Even the Messenger of Allah صلى الله عليه وسلم had fastened stones to his stomach, out of hunger, but this did not stop him from working together with his companions. Sayyidina Abu Talhah رضی اللہ عنہ related:

شَكَوْنَا إِلَى رَسُوْلِ اللهِ ﷺ الْجُوْعَ فَرَفَعْنَا عَنْ بُطُوْنِنَا عَنْ حَجَرٍ حَجَرٍ، فَرَفَعَ رَسُوْلُ اللهِ ﷺ عَنْ حَجَرَيْنِ

'We complained to the Messenger of Allah (صلى الله عليه وسلم) of hunger, lifting our shirts to show him the stones we had fastened to our stomachs. The Messenger of Allah (صلى الله عليه وسلم), too, lifted his shirt and showed us two stones (which he had fastened to his stomach).' (*Jami Tirmidhi; Mishkatul Masabeeh* 2/448)

It has been recorded that around one thousand companions were engaged in digging the trench, while Waqidi mentioned three thousand. While the trench was dug, a number of miracles took place. We are going to mention one of those miracles that had to do with one of the Noble Prophet's صلى الله عليه وسلم female companions.

Sayyidina No'man bin Bishr's رضی اللہ عنہ sister related: My mother, Umrah bint Rawahah once called me, gave me two handsful of dates and said: 'Take these to your father Bishr and your uncle Abdullah bin Rawahah, so that they may have them at noon.' I took the dates and set out to look for my father and my uncle. The two were busy digging the trench, together with some other companions. The Messenger of Allah صلى الله عليه وسلم saw me look for them. He asked me: 'What do you have with you?' I said: 'I have got some dates. My mother sent me with them to my father and my uncle, so that they may have them at noon.' The Messenger of Allah صلى الله عليه وسلم said: 'Give them to me.' I then kept the dates in the hands of Allah's Messenger صلى الله عليه وسلم. He asked for a sheet and spread the dates on it. Then he said to one of the companions:

'Call the people of the trench so that they may have lunch.' The companions who were busy digging the trench came immediately and started having dates. They kept eating, but the dates did not get any less, rather they kept increasing. The companions ate till they were satisfied and left, but there were still so many dates that they rolled over the edges of the sheet.

Such kinds of miraculous blessings manifested themselves during the days in which the trench was dug. (*Compare from: Seerat Ibn Hisham,* 2/218; *Al Maghazi Lil Waqidi,* 2/476; *Asdul Ghabah,* 414)

90. If one recites the fourteen *Ayaat-e-Sajdah* (verse to where prostrate) in one sitting, one's prayer shall be accepted

There are fourteen *Ayaat* in the Holy Qur'an, which require *Sajdah* (i.e. prostration). If one recites these fourteen *Ayaat* (verses) in their proper order in one sitting, and prostrates after each *Ayat* (verse), and then prays to Allah for the fulfilment of one's need, then one's prayer shall be accepted. If a person is struck by misfortune, he shall soon find relief, and if he is in distress, his distress shall come to an end, *Insha Allah.* This is a well-tried practice of many outstanding scholars. (*Noorul Eedhah, p.* 115; Eedhahul Masaail, p.45; *Maraqiul Falah, p.* 272)

These fourteen *Ayaat* (verses) are given below:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُونَهٗ وَلَهٗ يَسْجُدُونَ ۩

1. Lo! Those who are with your Lord are not too proud to do Him service, but they praise Him and fall prostrate unto Him. (*Surah A'raf, verse* 206)

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ۩

2. And unto Allah falls prostrate whosoever is in the heavens and on earth, willingly or unwillingly, as do the shadows in the morning and evening. (*Surah Ra'ad, verse* 15)

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۩

3. They fear their Lord above them, and do what they are bidden. (*Surah Nahl, verse* 50)

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا ۩

4. They fall down on their faces weeping, and it increases humility in them. (*Surah Israa, verse* 109)

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ وَّمِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَاِسْرَآءِيْلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ؕ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ۩

5. These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and those whom We carried (in the ship) with Nooh, and of the seed of Ibraheem and Israil, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring, weeping. (*Surah Maryam, verse* 58)

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ؕ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۩

6. Have you not seen that unto Allah prostrates whosoever is in the heaven and whosoever is on earth, and the sun, and the moon, and the stars, and the hills, and the trees,

and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is no one to give him honour. Lo! Allah does what He wills. (*Surah Hajj, verse* 18)

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمٰنِ قَالُوا وَمَا الرَّحْمٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ۩

7. And when it is said unto them: 'Adore the Beneficent!' They say: 'And what is the Beneficent? Are we to adore whatever you (o Muhammad) bid us?' And it increases aversion in them. (*Surah Furqan, verse* 60)

اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۩

8. Allah! There is no god but Him the Lord of the Mighty Throne. (*Surah Naml, verse* 26)

إِنَّمَا يُؤْمِنُ بِآيٰتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَّسَبَّحُوا بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩

9. Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful. (*Surah Sajdah, verse* 15)

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلٰى نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ
لَيَبْغِي بَعْضُهُمْ عَلٰى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيلٌ
مَّا هُمْ ۗ وَظَنَّ دَاوٗدُ أَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّأَنَابَ ۩
فَغَفَرْنَا لَهٗ ذٰلِكَ ۖ وَإِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ

10. He (Sayyidina Dawood عليه السلام) said: He has wronged you in demanding your ewe in addition to his ewes, and indeed, many partners oppress one another,

save such as believe and do good works, and they are few. And Dawood guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself, and fell down prostrate and repented. So We forgave him that; and lo! He had access to Our presence and a happy journey's end. (*Surah Sad, verse* 25-26)

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩

11. But if they are too proud - still those who are with your Lord glorify Him night and day, and they tire not. (*Surah Fusilat, verse* 38)

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۩

12. Rather prostrate yourselves before Allah and serve Him! (*Surah Najm, verse* 62)

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩

13. And when the Qur'an is recited unto them, they fall not down prostrate. (*Surah Inshiqaq, verse* 21)

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۩

14. Nay! Obey him not! Rather prostrate yourself and draw near (to Allah) (*Surah 'Alaq, verse* 19)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

O Allah send Your blessings forever and ever to Your beloved, the best of the whole creation (صلى الله عليه وسلم)

(Dear reader, please also remember the author, translator and all those who were somehow involved in the publication and

distribution of this book, and each and every believing soul in your prayers. Jazak Allah.)

91. The story of a woman's bravery

Islamic history has seen many outstanding women. One of them was Zurqaa bint Adi bin Ghalib bin Qais Hamdaniyah. She resided in Kufah. She was a fervent supporter of Sayyidina Ali رضی اللہ عنہ. She and her relatives had participated in the Battle of Siffeen. During the battle, she had addressed the soldiers a number of times, sheerly overflooding them with rivers of eloquence. Her speeches motivated them to fight even more courageously than before. History has recorded an interesting incident about her, from which many a lesson can be learnt. Let us read about this member of the fair sex, about her valour and her outspokenness.

By 41 A.H., Sayyidina Ameer Muawiyah رضی اللہ عنہ had assumed the role of *Khilafah.* The Muslims had been reconciled, but at times there was mentioning of the wars in his gatherings. One night Sayyidina Ameer Muawiyah رضی اللہ عنہ had got together with some of his close companions, when suddenly someone mentioned the Battle of Siffeen. There was mention of the valour and bravery of the people of Kufah, and there was also mention of Zurqaa. Someone said: On that day, that lady had given many fiery speeches. She had heartened the companions of Sayyidina Ali رضی اللہ عنہ. Her speeches were so moving that even the most coward of all cowards would have rushed to the battle-field after listening to her. It was only because of her speeches that many soldiers who had already fled from the battle-field returned to fight. Those who were inclined to armistice came back and fought. Her words were sheer magic. Each sentence she spoke went straight to the heart. Her voice was so enchanting that those who quavered became steadfast again.

Sayyidina Ameer Muawiyah رضی اللہ عنہ was delighted by this talk. What an extra-ordinary woman! She belonged to the opponent's camp, but in spite of her being a woman, she showed such bravery which is rarely found in men. He was quite impressed

with her perseverance and resolution. Suddenly he asked: 'Friends, does any of you remember some parts of her speeches?' Many of them said: 'Yes, why not! Her words cannot be forgotten so easily!' Sayyidina Ameer Muawiyah رضی اللہ عنہ then asked: 'What do you advise me regarding her?' Many of those who were present suggested that she should be killed, but Sayyidina Ameer Muawiyah رضی اللہ عنہ who was a man of extra-ordinary intelligence and insight, said: 'What an evil advice you are giving me. How disgusting your words are! Would it be good if it becomes known about me that once I assumed the role of the ruler, I killed a woman who was faithful to her companion (Sayyidina Ali رضی اللہ عنہا?) By Allah, I shall not do so, for this would be a proof of my meanness.'

Thereafter Sayyidina Ameer Muawiyah رضی اللہ عنہ wrote a letter to the governor of Kufah. He wrote: 'Send me Zurqaa bint Adi along with some members of her family and horsemen of her people. Don't forget to arrange soft cushions and a comfortable conveyance for her.'

When the governor of Kufah apprised Zurqaa bint Adi of Sayyidina Ameer Muawiyah's رضی اللہ عنہ letter, she hurried in fulfilling his command, saying: 'It is obligatory to obey the Commander of the Faithful. I can't defy his command.'

Thus the governor of Kufah sent Zurqaa to Sayyidina Ameer Muawiyah رضی اللہ عنہ. When she arrived, Sayyidina Ameer Muawiyah رضی اللہ عنہ welcomed her. He said: 'O Sister of my mother, how are you? How was your journey?' She said:

رَبِيْبَةَ بَيْتٍ أَوْ طِفْلًا مُمَهَّدًا

This might be interpreted as: 'Well, I was brought to you in honour, like the matron of a respectable house, or well-sheltered like an infant.'

Sayyidina Ameer Muawiyah رضی اللہ عنہ said: 'Actually I had called for you. Do you know why I wanted you to come here?' She said: 'How could I know about that of which I have no knowledge. No one except Allah the Glorious, the Most High knows the Unseen.'

Sayyidina Ameer Muawiyah رضی اللہ عنہ said: 'During the Battle of Siffeen you and your fiery speeches motivated the companions of Sayyidina Ali رضی اللہ عنہ to fight against me. You are the woman whose astounding eloquence had turned many cowards into brave, valiant fighters, who swung their swords against me. You were heard saying that a flickering lamp has got no significance in the dazzling shine of the sun, and that the stars can never be compared to the full moon, so fight! Fight like men! Hold fast unto the hem of perseverance and steadfastness. Therein lies your victory. If you live, live in honour, and if you die, die in honour! And know you well:

وَاَنّٰی لِیْ بِعِلْمِ مَالَمْ اَعْلَمْ؛ لَا یَعْلَمُ الْغَیْبَ اِلَّا اللّٰہُ سُبْحَانَہٗ وَتَعَالٰی

'Henna is the dye that becomes women, and blood is the dye that becomes men.'

Sayyidina Ameer Muawiyah رضی اللہ عنہ then asked: 'Zurqaa, is that right?' Zurqaa replied in the affirmative. Sayyidina Ameer Muawiyah رضی اللہ عنہ then went on: 'You have your share in all the blood that had been shed by Sayyidina Ali رضی اللہ عنہ.' Zurqaa said: 'O Commander of the Faithful, may Allah bless your talk with His acceptance, for I deem it as nothing less than glad tidings for myself. No doubt, being considered as a companion of Sayyidina Ali رضی اللہ عنہ and having my share in the blood he shed is a matter of pride for me. I am truly grateful to you for having given me such glad tidings. On hearing straightforward, fearless talk from a woman, Sayyidina Ameer Muawiyah رضی اللہ عنہ could not help laughing. He said: 'By Allah! Your faithfulness to him after his death amazes me even more than your love for him during his life-time.' He then went on: 'Tell me if you have any need.' Zurqaa bint Adi replied:

اِنَّ خِضَابَ النِّسَآءِ الْحِنَّآءُ وَخِضَابُ الرِّجَالِ الدِّمَآءُ

'O Commander of the Faithful, I have sworn to myself that I shall never stretch out my hand before a person against whom I have waged war.'

Sayyidina Ameer Muawiyah رضی اللہ عنہ said: 'Some people had advised me that I should put you to death.' Zurqaa replied: 'The people who gave you this advice have a very mean way of thinking. If you heed their advice, you'll be not different from them.'

Sayyidina Ameer Muawiyah رضی اللہ عنہ magnanimously forgave her and bade her farewell, gifting her Dirham and Dinar. He also bestowed upon her some estate, which generated an annual income of ten thousand Dinar. He sent her and her companions back to Kufah, and he also wrote a letter to the governor of Kufah, instructing him to take good care of Zurqaa and her family. (*Compare from: Min Qasaul Arab, p.* 237; *Al Uqdul Fareed,* 2/106; *Balaghatun-Nisaa, p.* 37)

92. The mother who said: 'Son, give your life for what is right!'

Once man has set an objective, he does everything to achieve it, especially when he is fully convinced that his objective is right, and that other objectives are misguiding. Such a person will even be willing to give up his life for the achievement of his objective. Even if there are obstacles huge like mountains to overcome, he will try everything in his power to turn them into rubble. He will remain steadfast, no matter what. Sayyidina Abdullah bin Zubair رضی اللہ عنہ was replete with such spirit of perseverance and courage. He fought up to his last breath for that which he knew to be right. The one who fostered these noble notions in him was no one else but his august mother, Sayyidah Asmaa bint Abi Bakr رضی اللہ عنہ*ma.*

During the days of the *Khalifah* (Caliphate) Abdullah bin Marwan, one of his generals, namely Hajaj bin Yusuf had besieged Sayyidina Abdullah bin Zubair رضی اللہ عنہ, who was a claimant to *Khilafah* (Caliphate), in the Holy city of Makkah. At that time even his companions had deserted him. When Sayyidina Abdullah رضی اللہ عنہ saw that things are going against him, that the majority of people are no longer in favour of his mission, that he has become insignificant for them, he came to realise his humiliation. He went to his mother Sayyidah Asmaa رضی اللہ عنہا and said: 'Mother, you see that the people have closed

the eyes to me. Even my wife and my children are against my mission. I have become insignificant for them. Now there are only a few people with me, and even they are so weak that they cannot stand up to the opponent for long. If I give in, then the people would receive me with open arms. I'd become the centre of attention of all people who have lost direction. I'd be showered with all kinds of worldly comforts. My sworn enemies would become my sympathetic friends. So what should I do now? My dear mother, rightnow I am caught between life and death. But I will not take any step without your advice.'

After listening to her son's heart-rending talk, Sayyidah Asmaa رضی اللہ عنہا said: 'Dear son, no one knows as much about yourself as you do. If you yourself are fully convinced that that to which you lie claim is right, and that your opponents are in the wrong, then do not give up your claim. Do all to obtain your objective. Don't make a display of low morales and weakened spirits. Don't become so lethargic as to let the children of Banu Umayyah play ball with your head. And if you do whatever you do for the sake of worldlt gains, then you are an evil man indeed. Then you have put yourself and your companions to ruin. Then you, only you are responsible for the death of your companions who have been killed for your sake. And if you think that you were right, but now, since you and your companions have become weak, it is better to give in, well then, such thinking does neither become free people, nor is it the way of those who were blessed with religion. Just think, how long shall you have to live, anyway? A death in honour is far superior to a life in shame. By Allah! A strike of the sword in honour is dearer to me than being flogged in disgrace.'

When Sayyidina Abdullah bin Zubair رضی اللہ عنہ heard his mother talk like that, he said: 'I am afraid that they mutilate me after my death.'

Sayyidah Asmaa رضی اللہ عنہا replied: 'My son, a goat is not harmed by being skinned after its slaughter. (I.e. you will feel no pain, no matter how badly they mutilate your dead body.)'

Hearing this, Sayyidina Abdullah bin Zubair رضی اللہ عنہ took one

step ahead, kissed his mother on her fore-head and said: 'This is just what I am thinking. Today I uphold the banner that I have raised just as much as I did yesterday. Neither did I view this world with desire yesterday, nor am I longing for it today. And the only reason that brought me out (to fight) is the fact that that which Allah has hallowed is being desecrated.' He further said: 'My dear mother, I deemed it appropriate to take your view regarding my mission. Allah be praised! Your talk strengthened my faith and my understanding even further. My dear mother! I shall be killed today. Don't be grieved by my death. Entrust your case to Allah, for your son has never ever intended to do anything unlawful, nor has he ever done anything immoral. I never promoted injustice or oppression. I never committed an act of aggression against anyone in the disguise of efforts for peace. I never treated anyone unfair - neither Muslims, nor non-Muslims. Whenever anyone complained to me about unfair treatment, I helped him to his rights. I never preferred my own desires over Allah's good will and pleasure, rather I always preferred Allah's good will and pleasure over my own desires.

اَللّٰهُمَّ اِنِّیْ لَآ اَقُوْلُ هٰذَا تَزْكِيَةً مِّنِّیْ لِنَفْسِیْ ط اَنْتَ اَعْلَمُ بِیْ وَلٰكِنْ اَقُوْلُهُ تَعْزِيَةً لِّاُمِّیْ لِتَسْلُوَعَنِّیْ ط

O Allah, I do not say this to absolve myself, for You know me best. I rather said all this to console my mother, so that she may get over the ordeal I am going to face!'

Thereafter his mother said to him:

اِنِّیْ لَاَرْجُوْا مِنَ اللّٰهِ اَنْ يَّكُوْنَ عَزَآئِیْ فِيْكَ حَسَنًا اِنْ تَقَدَّمْتَنِیْ وَاِنْ تَقَدَّمْتُكَ فَفِیْ نَفْسِیْ حَرَجٌ حَتّٰى اَنْظُرَ اِلٰى مَا يَصِيْرُ اَمْرُكَ ط

'I hope from Allah, that if you precede me, I shall be consoled regarding you. And if I happen to precede you, I shall be concerned until I get to know what has become of this affair of yours.'

Sayyidina Abdullah bin Zubair رضی اللہ عنہ requested his mother to

pray for him and then he left. He and his companions were martyred by Hajaj bin Yusuf on the very same day. (*Compare from: Tareekh Tabari*, 6/188; *Balaghatun-Nisaa*, p. 130; *Al Uqd Al Fareed*, 4/417; *Al Qasasul Arab*, 2/132)

93. Women used to quarrel even during the days of the Noble Prophet صلى الله عليه وسلم

During the days of the Noble Prophet صلى الله عليه وسلم two women quarrelled with each other. One of them was the sister of Sayyidina Anas bin Nadhr رضى الله عنه, namely Sayyidah Rabi'ah bint Nadhr رضى الله عنها. She had broken the tooth of the other woman. When the matter was brought to the Noble Prophet صلى الله عليه وسلم, he decreed: '*Al Qisas, Al Qisas*' (*i.e.* retaliation, retaliation.)

Sayyidina Anas bin Nadhr رضى الله عنه was a companion *par excellence*. He could not participate in the Battle of Badr. Afterward, he expressed his full-fledged support for Islam by telling the Messenger of Allah صلى الله عليه وسلم:

وَاللهِ! لَئِنْ أَشْهَدَنِي اللهُ قِتَالَ الْمُشْرِكِيْنَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ

'By Allah, if Allah lets me witness combat with the infidels, then He would surely see what I'd do.'

During the Battle of Uhud he fought valiantly until he was martyred. When his body was found, it had more than eighty wounds caused by swords and spears. The infidels had mutilated him in such a way that his sister Sayyidah Rabi'ah bint Nadhr رضى الله عنها could not recognise him but from the tips of his fingers.

In short, that companion came to the Messenger of Allah صلى الله عليه وسلم and said: 'O Messenger of Allah (صلى الله عليه وسلم), do you really want that the tooth of my sister is broken?' The Messenger of Allah صلى الله عليه وسلم said: 'Yes. That is the decree of Allah's Book.' Sayyidina Anas رضى الله عنه exclaimed: 'By Allah! My sister's tooth shall not be broken!' How come he took such an oath? Did he object to the Divine Decree? Did he reject the Noble Prophet's صلى الله عليه وسلم decision? No Way! He had taken this oath only because he strongly hoped that Allah Most High would show

him another way out, and this oath was more a kind of prayer to the Glorious Lord.

When Sayyidina Anas bin Nadhr رضی اللہ عنہ had taken this oath, the Messenger of Allah صلی اللہ علیہ وسلم said: 'Go to the family of that injured woman and ask them if they'd accept blood-money instead. If yes, then there is no harm in it.'

The people then went to that woman's family, who now expressed their willingness to take the blood-money, although they were not willing before. Before, they had insisted on breaking Sayyidah Rabi'ah's tooth in retaliation.

When the Messenger of Allah صلی اللہ علیہ وسلم got to know about this, he smiled. He looked at Sayyidina Anas bin Nadhr رضی اللہ عنہ who was standing there lean and thin, wearing torn clothes, and he said:

إِنَّ مِنْ عِبَادِ اللّٰهِ مَنْ لَوْ أَقْسَمَ عَلَى اللّٰهِ لَأَبَرَّهُ

'Indeed, there are some of Allah's servants who, if they take an oath by Allah (fully relying on Him), Allah fulfils their oath.' (*Bukhari*, 2703; *Musnad Ahmad*, 3/128)

94. The Noble Prophet's صلی اللہ علیہ وسلم shirt

Abu Zinnad related that Sayyidah Asmaa رضی اللہ عنہا daughter of Sayyidina Abu Bakr Siddiq رضی اللہ عنہ had a shirt that had belonged to the Messenger of Allah صلی اللہ علیہ وسلم. She had given that shirt to her august son, Sayyidina Abdullah bin Zubair رضی اللہ عنہ. When he was martyred by his opponents, the shirt was lost. After this incident, Sayyidah Asmaa رضی اللہ عنہا would of and on say:

لَلْقَمِيصُ أَشَدُّ عَلَيَّ مِنْ قَتْلِ عَبْدِ اللّٰهِ

'The loss of the shirt hurt me more than Abdullah's violent death.'

After a while it was discovered that a person from Syria had got the Noble Prophet's صلی اللہ علیہ وسلم shirt. When he learnt about Sayyidah Asmaa's grief, he decided to return the shirt to her, provided she prayed to Allah for his forgiveness. He said:

لَا اَرُدُّهٗ اَوْ تَسْتَغْفِرَ لِیْ اَسْمَآءُ

'I shall return this shirt if Asmaa prays for my forgiveness.'

When Sayyidah Asmaa رضی اللہ عنہا heard about this, she said:
كَيْفَ أَسْتَغْفِرُ لِقَاتِلِ عَبْدِ اللّٰهِ؟

'How could I pray for the forgiveness of the one who killed Abdullah?'

The people said to her: 'As long as you don't pray for that Syrian, he will not return the shirt to you.' She said: 'Well, then tell him to come here.' That person then came to Sayyidah Asmaa رضی اللہ عنہا, along with the Noble Prophet's صلی اللہ علیہ وسلم shirt. Abdullah bin Urwah was present, too. Sayyidah Asmaa رضی اللہ عنہا said to the Syrian: 'Give the shirt to Abdullah bin Urwah.' When the Syrian did as commanded, Sayyidah Asmaa رضی اللہ عنہا asked: 'Has he given you the shirt?' He replied: 'Yes, he has.' Sayyidah Asmaa رضی اللہ عنہا then prayed:

غَفَرَ اللّٰهُ لَكَ يَا عَبْدَ اللّٰهِ

'Allah has forgiven you, o Abdullah!'

The Syrian thought that Sayyidah Asmaa رضی اللہ عنہا had referred to him when she said 'Abdullah', but she actually meant Abdullah bin Urwah. The Syrian however failed to understand. (*Firasatul Mu'min, p.* 41)

95. A piece of counsel given by Sayyidina Abu Ad-Dardaa رضی اللہ عنہ

In Ibn Abi Hatim comes that when the Muslims began to exert themselves overly in constructing palaces and gardens in *Ghawtah,* Sayyidina Abu Ad-Dardaa رضی اللہ عنہ stood in the mosque and said: 'Listen, o residents of Damascus!' Hearing his voice, the people got together. Sayyidina Abu Ad-Dardaa رضی اللہ عنہ then praised Allah and said: 'Aren't you ashamed of yourselves? Don't you see that you have started to ammas that which you cannot consume? You have started to build such houses in which you shall not live. You entertain hopes

regarding the future which will never realise themselves. Have you already forgotten? Have the former generations not amassed wealth, too? Did they not have plans for the future, too? But the result was that they were under delusion. In the end, their wealth was looted and their buildings and settlements were turned over. Just have a look at the people of Aad. Their camels and horses were everywhere from Aden to Oman, but where are they today? (*Tafseer Ibn Katheer*, 4/41)

96. Don't let Satan deceive you!

Allah Most High warns His bondsmen of the Judgement Day and orders them to fear Him. He says: On that day, a father shall not benefit his children, nor shall children benefit their father. There shall be no way of buying yourself free. Don't rely on this world and do not forget the Hereafter. Don't let Satan deceive you, for he knows naught but deception.

In Ibn Abi Hatim comes that when Sayyidina Uzair عليه السلام saw the suffering of his people and when his grief and sorrow grew beyond limits, he became so restless that he was unable to sleep. He submitted himself to his Lord, in utter humbleness. He said: I prayed in meekness and humility. I cried in front of him. I fasted and called unto my Lord. Once, while shedding tears in this manner, an angel appeared to me. I asked him: 'Shall virtuous people intercede for the evil ones?' Shall fathers be of any use to their offspring?' The angel said: 'The Day of Judgement is a day of litigation and of decision. On this day, Allah Most High shall preside Himself. No one shall be able to even move his lips without His permission. No one shall be taken to task for the deeds of another, no father shall be taken to task on behalf of his son, and no son shall be taken to task on behalf of his father. No brother shall be taken to task on behalf of his brother, no slave shall be taken to task on behalf of his master. No one shall share another's grief, nor shall anyone show love or affection for the other. No one shall be punished for the deeds of others. Everyone shall be concerned only with his own self, everyone shall worry only about his own fate. Everyone shall cry only for himself. Everyone shall carry naught but his own burden. (*Tafseer Ibn Katheer*, 4/199)

97. Whoever abides by these eleven *Ayaat* (verses) belongs to the people of Paradise.

One of the Noble Prophet's صلی اللہ علیہ وسلم wonderful invocations.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○ وَالَّذِيْنَ
هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ○ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ○ وَالَّذِيْنَ
هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ○ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ
فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ○ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ○
وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ○ وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ
يُحَافِظُوْنَ ○ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ○ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ
فِيْهَا خٰلِدُوْنَ ○

In the Name of Allah, the Beneficent, the Merciful

Successful indeed are the believers

Who are humble in their prayers,

And who shun vain conversation,

And who are payers of the Zakah

And who guard their modesty-

Save from their wives or the (slaves) that their right hand possess, for then they are not blameworthy,

But whoso craves beyond that, such are transgressors-

And who are shepherds of their pledge and their covenant,

And who pay heed to their prayers.

These are the heirs

Who will inherit Al Firdaws. There they will abide. (Surah Mu'minoon, Ayaat 1-11)

In Sunan Nasai, Jami Tirmidhi and Musnad Ahmad has been

related that when Divine Revelation descended on the Noble Prophet صلى الله عليه وسلم, a light, sweet humming sound like that of honey-bees could be heard near him صلى الله عليه وسلم. Once he صلى الله عليه وسلم was overcome by this condition. When it was over, the Noble Prophet صلى الله عليه وسلم turned towards the *Qiblah,* raised his hands and prayed:

اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضَ عَنَّا وَاَرْضِنَا ۔

'O Allah, grant us an increase rather than a decrease. Grant us honour rather than disgrace. Bestow upon us and do not deprive us. Give us preference and do not prefer others over us.'

Then he صلى الله عليه وسلم said: 'Ten *Ayaat* (verses) have been revealed to me, whoever abides by them belongs to the People of Paradise. (*Tafseer Ibn Katheer,* 3/446)

98. How to make a rebellious wife submissive and obedient

Query: I am very upset nowadays. My wife does not obey me at all. She keeps quarrelling with my parents, my brothers, my sisters - with my whole family. She even threatened to kill me. I have tried to discuss these matters with her in an amicable manner, and I have also stayed apart from her. Her parents, instead of rebuking her, encourage her, and thus she gets even bolder. Please make *dua* (supplicate), and also tell me some way I can rid myself of such trouble.

Reply: Your problem grieves me a lot. Once one has developed a habit it is very difficult to get rid of that habit. You need to be very patient and tolerant. If in spite of your admonishing her, and your being displeased with her behaviour, she does not mend her ways, then you are in no way responsible for what she does. Recite every day after *Isha* two hundred times:

يَا مُقَلِّبَ الْقُلُوْبِ وَالْاَبْصَارِ يَا خَالِقَ اللَّيْلِ وَالنَّهَارِ يَا عَزِيْزُ يَا لَطِيْفُ يَا غَفَّارُ ۔

Recite eleven times *Durud Shareef* in the beginning and the end. May Allah show mercy.

99. One who is not rectified by the *Mashaaikh (learned scholars)* is rectified by a disobedient, rebellious wife

Question: Respected Sir, my wife causes me much trouble. She stays mostly with her own family. She gets angry over very petty matters. There are nearly grown children at home, but yet she keeps going to her own family. She is pestering me in every conceivable manner. I think of issuing a revocable divorce.

Reply: Don't take issuing a divorce into consideration, for this is the most disliked of all permissible matters. You are having difficult times, similarly she must be having difficult times. One who is not rectified by the *Mashaaikh* (learned scholars) is rectified by a disobedient, rebellious wife. In a Hadith has been mentioned that a noble person is overcome by his wife, while a mean, lowly character overcomes his wife, and that I am rather a noble person who is overcome by his wife, than a mean, lowly character who overcomes his wives. If your in-laws are living near-by, then you can visit them easily. Even if your wife remains displeased with you, you should not be displeased with her. Rather you should tell her that she has got permission to go to stay for eight, ten days, or as long as she likes with her own family, that you won't mind her doing so. This way, *insha Allah,* many differences will be resolved. May Allah grant us the strength to do the right thing. *Ameen.*

100. If you dream that anyone keeps a crown on your head, then that doesn't necessarily make you a king

Question: At night I see sometimes in my dream that I have taken possession of all estates in my country, and that I am the ruler of my country. Or I see that I am

mounted on a horse, while the public follows me. Or I see that I am sitting at a large table-cloth on which there are many strange kinds of fruit and the like which I am eating. Sometimes I see dreams that frighten me. I see dreams in which a black snake is chasing me. I am hardly able to run out of fear, and the snake is almost getting me. Please give me a consoling reply.

Reply: Brother, first of all, don't ask for the interpretation of each and every dream. Man sees dreams for different reasons:

1. Dreams are hardly ever void of mental confusion and environmental influences.
2. At times things we saw while awake find their way into the treasury of our fantasies. Our imagination collects such sights and scenes.
3. At times dreams are the result of indigestion.
4. Dreams can also be caused by an imbalance of the four tempers.
5. Our base desires influence our dreams a lot.
6. Satan, due to his envy, shows us frightening dreams at times.
7. Dreams are at times similitudes, and at times they are very concrete.

This is why there is no use in asking for an interpretation of each and every dream. If a hungry, thirsty person has bread and water in his dream, then this doesn't help him to alleviate his hunger and thirst. If one dreams of being crowned, then this does not necessarily mean that one is going to be a king. If one saw a pleasant dream, then one should say *Alhamdulillah,* and if one saw an evil dream, then one shoud say *La hawla wa la quwwata illa billah* and seek forgiveness from Allah. I'd suggest you come here, if you have got an opportunity to do so. It is easier to discuss such matters in person. But I hope nevertheless that these few lines were a sufficient reply to your letter.

Seeking naught but Allah's pleasure
Muhammad Yunus Palanpuri

101. One who forgives shall sleep peacefully while one who seeks revenge shall always be in trouble

Listen, one who forgives shall sleep peacefully, while one who seeks revenge shall always be in trouble, thinking of nothing but creating mischief.

In Musnad Ahmad comes that once a person abused Sayyidina Abu Bakr Siddiq رضی اللہ عنہ. The Messenger of Allah صلی اللہ علیہ وسلم who happened to be there, too, was smiling. Sayyidina Abu Bakr رضی اللہ عنہ kept quiet, but when that person kept abusing him, he returned some of the abuses. The Messenger of Allah صلی اللہ علیہ وسلم got up from there in displeasure. Sayyidina Abu Bakr رضی اللہ عنہ could not bear staying there any longer and went behind the Noble Prophet صلی اللہ علیہ وسلم. He said: 'O Messenger of Allah (صلی اللہ علیہ وسلم), you stayed there as long as this person was abusing me. When I returned some of his abuses, you got up, displeased.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Listen, as long as you kept quiet, an angel was answering on your behalf, but when you started to speak yourself, the angel left an Satan sat down. How could I sit in the same place as Satan?' He further said: 'Listen, Abu Bakr! Thre things are true beyond any doubt:

1. If anyone who is wronged conceals his suffering, then Allah shall surely honour and assist him.
2. If one opens the doors of kindness and good treatment, and gives others, intending to strengthen the ties of kinship, then Allah shall grant him blessings and abundance.
3. And if one opens the door to begging in his old age, asking this one, asking that one, then Allah shall deprive him of blessing and he shall always suffer from want.

This tradition has been recorded by Abu Dawood as well. It is a beautiful Hadith, if one keeps in mind the subject. (*Tafseer Ibn Katheer*, 5/23)

102. The delight of forgiving cannot be found in taking revenge

1. In spite of having his brothers at his disposal, Sayyidina Yusuf علیہ السلام said: 'Go, you shall not be taken to task today.

Rather I wish and pray that Allah may forgive you.'

2. And on the occasion of the Treaty of Hudaibiyah, when eighty infidels stealthily made their way into the Muslim army, but then were caught and presented, the Chief of all Prophets, the Messenger of Allah, Sayyidina Muhammad Mustafa, Ahmad Mujtaba صلى الله عليه وسلم decided to forgive them all and let them go.

3. And the Messenger of Allah صلى الله عليه وسلم also forgave Ghawrith bin Harith. He was the one who seized the Noble Prophet's صلى الله عليه وسلم sword while he was asleep. When the Noble Prophet صلى الله عليه وسلم awoke, Ghawrith asked him: 'Who is going to save you now?' When the Messenger of Allah صلى الله عليه وسلم replied: 'Allah', the sword fell from Ghawrith's hand. The Noble Prophet صلى الله عليه وسلم quickly picked up his sword. Ghawrith stood there, hanging his head. The Noble Prophet صلى الله عليه وسلم called his companions to have a look at that person. He told them what had happened, and then he forgave Ghawrith and let him go.

4. And when Lubaid bin Asim had cast a magic spell over the Noble Prophet صلى الله عليه وسلم, the latter forgave him, in spite of having been in a position to avenge himself.

5. And when a Jewish woman tried to poison the Noble Prophet صلى الله عليه وسلم, he didn't avenge himself, either. Although the Noble Prophet صلى الله عليه وسلم was fully aware of the matter, and although he could have taken revenge, he simply let her go. The name of that woman was Zainab. She was the sister of a Jew called Marhab. During the Battle of Khaiber, Marhab had been killed by Sayyidina Mahmood bin Salamah رضی الله عنه. The Jewish woman had poisoned the shoulder-piece of a goat and then presented the meat to the Messenger of Allah صلى الله عليه وسلم. The piece of meat itself warned the Noble Prophet صلى الله عليه وسلم: 'Don't eat me, for I am poisoned!'The Messenger of Allah صلى الله عليه وسلم then sent for that woman and asked her about the matter. She immediately admitted having poisoned the meat, and she explained her deed by saying that if he was indeed a

prophet of Allah, then he would not be harmed by the meat, and if he was a liar, then they would be relieved from him. On hearing this, the Messenger of Allah صلى الله عليه وسلم let her go. She was however killed later on in retaliation, because one of the companions, Sayyidina Bishr bin Baraa رضى الله عنه had died after partaking from the meat.

In the life of Allah's Messenger صلى الله عليه وسلم there were many incidents like these. (*Tafseer Ibn Katheer*, 5/21)

103. Allah is greatly pleased when His servants repent

In *Saheeh Muslim* comes that Allah is greatly pleased when His servants repent. His pleasure is far greater than that of a man who, after being lost in the wilderness, and after loosing his camel which carries all of his provisions, lies down under a tree, despaired of life. After having lost all hopes about ever getting his camel back, he looks up and suddenly his camel stands in front of him. That man immediately gets up, grabs his camel by its nose-string, and exclaims overcome by happiness: 'O Allah, truly, You are my servant and I am Your Lord!' He made this mistake due to his boundless happiness.

In another short Hadith comes that Allah's happiness with His servants' repentance exceeds that of a person who thought himself doomed to die of hunger and thirst, and then suddenly gets back his runaway riding-animal. (*Tafsir Ibn Katheer*, 5/16)

104. The bounties of the Hereafter are only for those who partake cautiously from this world

Allah Most High says: Was it not for the fact that the people consider wealth and affluence as a sign of My good will and pleasure, thus striving to be like the rich and affluent, I would give the infidels so much of this loathsome world that the roofs of their dwellings and the stairs on which they ascend to the upper portions of their houses, and their doors and their chairs would be made of silver, and of gold, too. This world has got no worth in My sight. It is short-lived and fleeting. And even if one was to get the whole world, it would be merely a petty gain in comparison to the

Hereafter. Those people shall be rewarded for their good deeds in this worldly life - they get to eat, to drink, a decent accommodation, in short, they shall get every worldly comfort. In the Hereafter however they shall be empty-handed. They shall have no virtue left that could be rewarded. In one authentic Hadith has been mentioned: If, in the sight of Allah, the value of this world was equal to the wing of a mosquito, then He would not give an infidel even a single draught of water. He further said that the goodness of the Hereafter is only for those who partake cautiously from this world, who spend their life in fear of God. They will receive Divine blessings and bounties which shall belong to them alone. Once Sayyidina Umar رضی اللہ عنہ visited the Messenger of Allah صلی اللہ علیہ وسلم in the upper portion of his house. That was at a time when the Messenger of Allah صلی اللہ علیہ وسلم had vowed abstinence from his wives. He صلی اللہ علیہ وسلم was resting on a mat that had left its marks on his blessed body. When Sayyidina Umar رضی اللہ عنہ saw the marks, he broke into tears and said: O Messenger of Allah (صلی اللہ علیہ وسلم), Cesar and Khusroe live in luxury, and you, although you are Allah's Messenger, live in such circumstances!' The Messenger of Allah صلی اللہ علیہ وسلم sat up immediately and said: 'O son of Khattab! Do you doubt? They are those people who got the reward for their good deeds beforehand.'

In another tradition comes that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Aren't you pleased with the fact that they shall get this world while we shall get the Hereafter?'

In the *Sahihayn* and other collections has been mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Don't eat and drink in vessels of gold and silver. They are for them (i.e. the infidels) in this world, and for us in the Hereafter. And this (kind of luxury) is for them only because Allah Most High considers this world as very low and despicable.'

Tirmidhi and others recorded a *hasan saheeh* tradition according to which the Messenger of Allah صلی اللہ علیہ وسلم said: 'If the world, in the sight of Allah, had as much value as the wing of a mosquito, then Allah wouldn't give any infidel a single draught of water to drink.' (*Tafseer Ibn Katheer*, 5/33)

105. On the Day of Judgement all friendships shall turn into enmity, except that of those who were pious

It has been mentioned in Ibn Abi Hatim that the Commander of the Faithful Sayyidina Ali رضی اللہ عنہ said: 'There were two believers who were friends. One day, one of them dies. When Allah gives him glad tidings of Paradise, he remembers his friend and say: 'O Lord, so-and-so was a dear friend of mine. He commanded me to obey Your Messenger (صلی اللہ علیہ وسلم), he bade me to do good, and he stopped me from doing evil, and he used to remind me that one day we are surely going to meet You. O Lord! Keep him steadfast on the path of truth, until You show him what you have shown me, and until You are pleased with him, just as You are pleased with me.' Allah Most High shall tell him: 'O contended soul, go! If you were to see what I have prepared for him, then you would be delighted, you would not be worried in the least.' Then, when the second friend dies, his spirit shall meet his friend's spirit. It shall be said to them: 'Describe how you were related to each other.' Each of them shall say: 'He is my dear brother, my righteous companion, and the best of friends.'(*Tafseer Ibn Katheer*, 5/41)

106. The lowest-ranking Dweller of Paradise shall behold things that are hundred years away

The Messenger of Allah صلی اللہ علیہ وسلم said: 'The lowest-ranking dweller of Paradise, the person who shall be the last to enter Paradise, shall behold the things that are hundred years away, and he shall see them so clear as though they were nearby. He shall see his tents, his palaces of gold and emerald which are equipped with all kinds of luxuries. Mornings and evenings seventy thousand goblets and different kinds of food shall be set up for him, and each dish shall be according to his like, and the food will not diminish. If he would invite all the dwellers of earth to share his food, they would all be satiated while the food would not be lessened the least. *(Abdur Razzaq)*

In Ibn Abi Hatim comes that the Messenger of Allah صلی اللہ علیہ وسلم said while mentioning Paradise: 'When a dweller of Paradise

raises a morsel to his mouth and he thinks: 'Would it be only such and such dish' then that morsel becomes just the kind of food he had thought of. The Messenger of Allah صلى الله عليه وسلم then recited that Ayat (verse).

In Musnad Ahmad comes that the Messenger of Allah صلى الله عليه وسلم said: The lowest-ranking dweller of Paradise shall have a building of seven floors. He shall be on the sixth floor, and above him shall be the seventh floor. He shall have thirty servants who present mornings and evenings three hundred dishes of gold to him. These dishes shall contain different kinds of food - delicious beyond description. His inclination to the food and the drink shall remain the same, from the beginning to the end. He shall also get three hundred golden goblets filled with different kinds of drink, each drink shall be even better than the other. He shall say: 'O Lord, allow me to invite all the dwellers of Paradise. Even if they all share my food, my food would not decrease.' He shall have seventy-two wives from among the wide-eyed virgins of Paradise, besides the wives he had in his worldly life. Each of them shall sit at a distance of one mile. It shall be said to him: These bounties are to last forever, and you too, shall dwell here forever. Neither shall you die, nor shall be there any decrease. You shall not have to leave your place, and you shall not have to suffer any kind of pain. Then he shall be told about Allah's tremendous kindness toward him, that Allah, in His infinite mercy, granted him all that in return for his deeds; and was it not for Allah's infinite mercy, no one would enter Paradise on account of his deeds alone. However there shall be differences in the ranks of the dwellers of Paradise, and this difference is because some people did more good than others. (*Tafseer Ibn Katheer*, 5/42)

107. One of the Noble Prophet's صلى الله عليه وسلم wonderful invocations

In Musnad Ahmad comes that one day, when the pagans launched an attack, the Noble Prophet صلى الله عليه وسلم said: 'Stand in straight rows so that I may laud Allah the Glorious and Majestic in front of you.' The people quickly stood in rows behind the Noble Prophet صلى الله عليه وسلم who then prayed:

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اَللّٰهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا
قَبَضْتَ وَلَا هَادِيَ لِمَنْ اَضْلَلْتَ وَلَا مُضِلَّ لِمَنْ هَدَيْتَ وَلَا مُعْطِيَ لِمَا
مَنَعْتَ وَلَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ وَلَا مُبَاعِدَ لِمَا
قَرَّبْتَ، اَللّٰهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ
اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ النَّعِيْمَ يَوْمَ الْعَيْلَةِ وَالْاَمْنَ يَوْمَ الْخَوْفِ، اَللّٰهُمَّ
اِنِّيْ عَائِذٌ بِكَ مِنْ شَرِّ مَا اَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا، اَللّٰهُمَّ حَبِّبْ
اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ
وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ، اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَحْيِنَا
مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ اَللّٰهُمَّ قَاتِلِ
الْكَفَرَةَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلٰهَ الْحَقِّ،

O Allah, all praise belongs to You. O Allah, there is no one to straiten that which You open out, and there is no one to open out that which You straiten, and there is no one to guide one whom You lead astray, and there is no one to lead astray the one whom you guide, and there is no one to bestow that which You withhold, and there is no one to withhold that which You bestow, and there is no one to bring close that which You have kept away, and there is no one to keep away that which You have brought close. O Allah, extend to us from Your blessings, Your mercy and Your provisions. O Allah, I ask of You bounty on the day of indigence, and security on the day of fear. O Allah, I am one who seeks refuge with You from the evil of that which You have given us and from the evil of that which You have withheld from us. O Allah, make faith dear to us and beautify it in our hearts, and let us detest disbelief, wickedness and disobedience, and make us of those who are rightly guided. O Allah destroy those infidels who belie Your Messengers, and hinder others from Your path, and let Your punishment and torment descend upon them, and destroy the infidels from among those who were given the scripture, o God of Truth!'

Imam Nasai mentioned this invocation in his book *Aml al Yawm wal Laylah,* too. (*Tafseer Ibn Katheer,* 5/146-147)

108. Decide according to the truth. Two angels shall be with you to guide you

Saad bin Musayyib رحمة الله عليه related that once a Jew and a Muslim approached Sayyidina Umar رضي الله عنه to settle their dispute. Sayyidina Umar رضي الله عنه saw that the Jew was right and thus decided in his favour. The Jew said: 'By Allah, you have given the right verdict!' Upon this Sayyidina Umar رضي الله عنه hit him slightly with his whip (as a sign that he was pleased with this statement) and asked: 'How do you know what is right?' That Jew said: 'By Allah! In the Torah is written that if a judge decides according to the truth, then there shall be an angel toward his left and his right to guide him and to inspire him with what is right. As long as the judge intends to decide according to the truth, these two angels shall stay with him. But when he has no longer such intentions, the angels leave him and go back to heaven. (*Hayatus-Sahabah,* 2/144)

109. A moment of concern for all those who desire a rank: A leader - no matter whether good or evil - shall be made to stand on the bridge over Hell in shackles

Abu Wail Shaqeeq bin Salamah رحمة الله عليه related that Sayyidina Umar bin Al Khattab رضي الله عنه had appointed Sayyidina Bishr bin Asim to collect charities of Hawazin. Sayyidina Bishr bin Asim رضي الله عنه however did not go to Hawazin to collect charity. When he met Sayyidina Umar رضي الله عنه, the latter asked him: 'Why did you not go (to Hawazin)? Do you think it is not necessary to obey my command?' Sayyidina Bishr رضي الله عنه said: 'Why not! (That means why would it be not necessary to obey you.) But I heard the Messenger of Allah صلى الله عليه وسلم say: If one has been put in charge of any of the Muslims' affairs, then, on the Day of Judgement that person shall be made to stand on the bridge over Hell. If he has discharged his responsibility in a becoming manner, he shall be saved, and if he has not, then the bridge shall collapse and he shall

fall into Hell for seventy years.' When Sayyidina Umar رضی الله عنه heard this, he became worried and left. On his way, he met Sayyidina Abu Dhar رضی الله عنه. Sayyidina Abu Dhar رضی الله عنه asked him: 'What happened? You seem to be worried.' Sayyidina Umar رضی الله عنه replied: 'Why should I not be worried. Bishr bin Asim (رضی الله عنه) had heard the Messenger of Allah صلی الله علیه وسلم say: If one has been put in charge of any of the Muslims' affairs, then, on the Day of Judgement that person shall be made to stand on the bridge over Hell. If he has discharged his responsibility in a becoming manner, he shall be saved, and if he has not, then the bridge shall collapse and he shall fall into Hell for seventy years.' Sayyidina Abu Dhar رضی الله عنه asked: 'You had not heard this Hadith from the Noble Prophet صلی الله علیه وسلم himself?' Sayyidina Umar رضی الله عنه replied: 'No.' Sayyidina Abu Dhar رضی الله عنه then went on: 'I bear witness that I heard the Messenger of Allah صلی الله علیه وسلم say: If one has been put in charge of any of the Muslims' affairs, then, on the Day of Judgement that person shall be made to stand on the bridge over Hell. If he has discharged his responsibility in a becoming manner, he shall be saved, and if he has not, then the bridge shall collapse and he shall fall into Hell for seventy years, and Hell is black and dark. Now tell me, which Hadith worried you more?' Sayyidina Umar رضی الله عنه replied: 'Both of them worry me. But if *Khilafat* (caliphate) is such a dangerous affair, then who would be willing to accept it?' Sayyidina Abu Dhar رضی الله عنه said: 'A person whose nose Allah intends to cut and whose forehead He intends to bring to the ground (i.e. a person whom Allah intends to disgrace). Anyway, as far as I know your *Khilafat* (caliphate) is nothing but goodness. But yes, it might be that you put any such person in charge of the *Khilafat* (caliphate) who might not do justice. In this case you would not be saved from this sin.' (*Hayatus-Sahabah*, 2/80)

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah صلی الله علیه وسلم said: 'On the Day of Judgement each and every ruler and leader -even if he was in charge of only ten men- shall be brought (to the Divine Court) in shackles, until either his fair dealings release him from his shackles or his injustice casts him into peril.' *(Darimi)*

In short, every leader shall be presented in the Divine Court in shackles. If it is established that he dealt in fairness, he shall be saved, and if it is established that he was injust and oppressive, then he shall be punished. (*Mazahir-e-Haqq Jadeed*, 4/431)

110. The devil's image

Jahiz was a very famous writer. His real name was Abu Uthman bin Bahr bin Mahboob. He belonged to the Mu'tazilites. He was anything but good-looking. One might well say that he was extremely ugly. His doctrines were not sound, either. But as far as his knowledge was concerned, there was hardly anyone who could stand up to him. He had mastered many arts and authored many beneficial books, which proves that he had been gifted with an excellent memory. Two of his books, namely *Kitabul Haywan* and *Al Bayan wat-Tabyeen* are of very high repute. Historians wrote about him:

لَمْ يَقَعْ بِيَدِهِ كِتَابٌ قَطُّ إِلَّا اسْتَوْفَى قِرَاءَتَهُ حَتَّى إِنَّهُ كَانَ يَكْتَرِي دَكَاكِينَ الْكُتُبِيِّيْنَ وَيَبِيْتُ فِيْهَا لِلْمُطَالِعَةِ

He would read any book he could lay his hands on from one cover to the other. His fondness of reading was such that he'd pay the owners of bookstores to let him spend the night in their stores to read.

His face offered a repulsive sight, but his sound knowledge had made him attractive. Even today he is alive in the books of history and literature. One incident about his ugliness is quite well-known. Jahiz himself relates: No woman ever humiliated me, except for one woman. It happened that a woman took me to a gold-smith and said to him: 'Make it look like him.' This statement surprised me. I asked the gold-smith: 'What did she say about me?' He replied: 'This woman asked me to engrave an image of the devil (on her ring). I told said to her that I have not seen the devil, so how could I make his image? Then she brought you here so that I may use you as a model.' (*Al Mustatraf* 1/38; *for a biographical account of Jahiz please refer to Siyar A'lam wan-*

Nubalaa 11/526; *Mu'ajjam-ul Udabaa*, 5/2101; *Al Bidayah wan-Nihayah* 4/514)

111. Differences between husband and wife should be dignified

At times differences of opinion arise amongst family members. This happens in every household. Occasionally there are misunderstandings between husband and wife - the husband might have a complaint about his wife, or the wife might be displeased with her husband. Even in the very best of families, the household of the Noble Prophet صلی اللہ علیہ وسلم there were times when such misunderstandings occurred. How did they manifest themselves? Read the following Hadith, you will learn many things, *insha Allah*!

Sayyidah Aishah رضی اللہ عنہا related: Once the Messenger of Allah صلی اللہ علیہ وسلم said to me:

هٰذِهِ امْرَأَةٌ أَرَادَتْ أَنْ أَعْمَلَ لَهَا صُوْرَةَ شَيْطَانٍ فَقُلْتُ: لَا أَدْرِيْ كَيْفَ أُصَوِّرُهُ، فَأَتَتْ بِكَ إِلَيَّ لِأُصَوِّرَهُ عَلَى صُوْرَتِكَ

'I know when you are pleased with me and when you are angry with me.'

Sayyidah Aishah رضی اللہ عنہا asked:

إِنِّيْ لَأَعْلَمُ إِذَا كُنْتِ عَنِّيْ رَاضِيَةً وَّإِذَا كُنْتِ عَلَيَّ غَضْبٰى

مِنْ أَيْنَ تَعْرِفُ ذَالِكَ

'How do you know that?'

The Messenger of Allah صلی اللہ علیہ وسلم replied:

أَمَّا إِذَا كُنْتِ عَنِّيْ رَاضِيَةً فَإِنَّكِ تَقُوْلِيْنَ

لَا وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ غَضْبٰى قُلْتِ: لَا وَرَبِّ إِبْرَاهِيْمَ

'When you are pleased with me, you say: No, by the Lord of

Muhammad (صلى الله عليه وسلم)! And when you are displeased with me, you say: No, by the lord of Ibraheem (عليه السلام)!'

Sayyidah Aishah رضي الله عنها replied:

أَجَلْ وَاللهِ! يَارَسُوْلَ اللهِ، مَآ أَهْجُرُ إِلَّا اسْمَكَ

'You are right, o Messenger of Allah (صلى الله عليه وسلم)! I only leave your name when I taking an oath.' *(Bukhari, Muslim)*

Did you how subtly Sayyidah Aishah expressed her displeasure? And did you see how well the Messenger of Allah صلى الله عليه وسلم knew his wife's temper? This blessed Hadith shows us in what a dignified manner truly great people settle their domestic issues.

112. How a clever maid saved her master

Madaini stated that once Abdullah bin Ziyad had gone forth with his horsemen. His horsemen saw a man who had a slave-girl with him. The slave-girl was extremely beautiful. The horsemen called out to the man in a threatening voice: 'Hand the girl over to us!' The man had a bow with him. He slapped one of the horsemen with that bow, as a result of which the string of the bow snapped. The horseman flew into a fury and called his companions. Together they attacked the man and seized the girl. The man managed to escape and thus save his life, because now the girl had become the focus of the horsemen's attention.

One of the horsement had a closer look at the earring the girl was wearing. This earring contained a very rare, invaluable pearl. The girls said: 'This pearl isn't worth much. If you'd only open up the cap of that man, then you'd see what a valuable gem he has hidden there. This pearl you see is nothing in comparison to that gem!'

Hearing that, all the horsemen dashed off, trying to catch up with that man. When they got close, they shouted: 'Give us whatever is in your cap, and we shall spare your life!'

Suddenly the man remembered that he had hidden another bow-string in his cap about which he had completely forgotten,

in his fright. He quickly attached the bow-string and encountered the horsemen, who, on seeing his valour, were left with no other choice but to flee, leaving the girl behind. (*Mujallatul Arabiyah,* 85-97; *Nisaa Zakiyyat Jidda,* p.118)

Thus the girl's present-mindedness spoilt the plans of Abdullah bin Ziyad and his men.

113. Each step earns the reward of fasting and offering *Tahajjud* (supererogatory) prayers for a whole year

In the four *Sunan* comes that if on Friday a person performs *Ghusl* (take bath) well, goes early to the mosque -on foot and not on any kind of conveyance, sits down close to the Imam so that he can hear the sermon well, and does not commit any kind of absurdity, then each step he takes shall earn him the reward of fasting and offering the *Tahajjud* (supererogatory) prayer for a whole year. (*Tafsir Ibn Kathir,* 5/357)

114. Never give children any false promise

In Musnad Ahmad and Sunan Abi Dawud Sayyidina Abdullah bin Amir bin Rabiah رضی اللہ عنہ is reported to have said: Once the Messenger of Allah صلی اللہ علیہ وسلم came to us. At that time I was just a little child and went away to play. My mother called me: 'Come here! I want to give you something.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Do you really want to give him something?' My mother replied: 'Yes, I want to give him some dates.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Then it is alright. But remember, if you had not intended to give him something, then this would have been recorded as a lie against you.'

Imam Malik رضی اللہ عنہ said: If a condition is attached to any promise, then if the condition is fulfilled, it is obligatory to fulfil the promise as well. If for example a person says: 'If you get married then I shall give you every day a certain amount of money', then, if the person gets married, the other is obliged to pay him for as long as the marriage lasts, just as he had promised. This is so because this matter is related to the rights of Allah's bondmen, and one might be taken to task for violating any such right. (*Tafsir Ibn Kathir, 5/344)*

115. A prophetic prescription of how to have one's sins from one Friday to the next Friday forgiven

In Musnad Ahmad comes that if anyone performs *ghusl* (takes bath) on Friday, applies some perfume and dons the best clothes available, thereafter goes to the mosque and offers some optional prayers if he feels like doing so, and does not trouble anyone (i.e. does not force his way through the rows, jump over the people's necks, or makes anyone leave his place), and then, when the Imam comes out and delivers the sermon, listens quietly, then this shall become an expiation for all his sins that lie between this and the next Friday. (*Tafsir Ibn Kathir*, 5/357)

116. Keep the niche of your heart free from vice and evil traits

Imam Ahmad recorded from Sayyidina Anas رضی اللہ عنہ: Once we were sitting with the Messenger of Allah صلی اللہ علیہ وسلم, when he صلی اللہ علیہ وسلم suddenly said: 'Look, here comes one of the People of Paradise!' Soon there came a man from the *Ansar*. His sandals were in his left hand, and water was dripping from his beard for he had just performed *Wudhu* (ablution). On the next day the Messenger of Allah صلی اللہ علیہ وسلم said the same thing and again the same person came. This happened also on the third day. When the gathering around the Noble Prophet صلی اللہ علیہ وسلم had dispersed, the man from the *Ansar* got up, and Sayyidina Abdullah bin Amr bin Aas رضی اللہ عنہ followed him. He said to the *Ansari*: 'Listen, I had some argument with my father, and I took an oath that I shall not go to my home for three days. If you permit me, I shall stay with you for three days.' He said: 'Alright.' Thus Sayyidina Abdullah رضی اللہ عنہ spent three nights with the *Ansari*. Sayyidina Abdullah رضی اللہ عنہ then continued: 'The *Ansari* did not offer any lengthy prayers at night. All he did was that if he happened to wake up at night, he'd remember Allah, while lying on his bed. This he'd do until it was time for the morning-prayer. Yes, one thing ought to be mentioned, he was never heard saying anything but good. I came to consider his deeds as rather insignificant. I said to him: Listen, I did not have any argument with my father, nor did I leave my home

because of that. What had actually happened is that the Messenger of Allah صلى الله عليه وسلم said three times: 'Look, here comes one of the People of Paradise', and all three times it was you who came. I wanted to spend a few days in your company so that I may see because of which of your deeds the Messenger of Allah صلى الله عليه وسلم gave you glad tidings of Paradise already in your lifetime. So I told you what I had told you, just to spend three nights with you, for I also wanted to do the deeds you do. But I did not see you do anything extraordinary, nor do you worship more than others. Now that I am leaving, maybe you yourself could tell me because of which of your deeds the Messenger of Allah صلى الله عليه وسلم declared that you belong to the People of Paradise.' The person said: 'Well, I am not doing anything over and above what you saw me do.' Sayyidina Abdullah رضی الله عنه then parted. He had just gone a few steps, when the *Ansari* called him: 'Yes, There is something, so listen! I never deceive any Muslim, nor do I harbour any feelings like envy or rancour, nor did I ever wish my Muslim brethren anything bad.' On hearing this, Sayyidina Abdullah رضی الله عنه said: 'Well, now I got to know about it. This is the deed because of which you have reached such a lofty rank, and this is the deed which only few people are able to do.'

Imam Nasai رضی الله عنه cited this Hadith in his book *Aml ul yawm wal-layl*. (*Tafsir Ibn Kathir*, 5/317)

117. After hearing this Ayat (verse), Sayyidina Umar رضی الله عنه remained ill for one whole month

In Ibn Abi Dunya comes that once Sayyidina Umar رضی الله عنه patrolled the roads of the city. In one of the houses, he heard a Muslim recite Surah Tur, a chapter from the Holy Qur'an. He stopped and listened to the recitation. When the reciter reached to the Ayat (verse): 'Lo! The doom of your Lord will surely come to pass. There is none that can ward it off' he exclaimed: 'By the Lord of the Kaabah! How true it is!' Then he dismounted his donkey and sat down, supporting himself with the wall. He lacked the strength to move any further. He stayed there for very

long. When he felt somewhat better, he returned to his home. But this overwhelming Ayat (verse) had affected his heart so much that he remained ill for one month, and no one could figure out from what ailment he was suffering.

In another tradition comes that Sayyidina Umar رضی اللہ عنہ once happened to recite this Ayat (verse). He swallowed hard, and he was so affected by this Ayat (verse) that he fell ill. People came to enquire about his health for about twenty days. (*Tafseer Ibn Katheer*, 5/189)

118. On the Day of Judgement the heavens shall quaver, they shall be rent asunder and revolve

On the Day of Judgement the heavens shall quaver, they shall be rent asunder and revolve. The mountains shall be moved from their places, they shall be driven to and fro. They shall quake and turn to rubble. Finally they shall float like buffs of cotton, unnamed, unrecognised. On that Day, the people who denied the coming of that day, shall be utterly ruined. They shall be made to face Divine punishment, the thrashing by the angels, and the blazing fire of Hell. Those people who were fully absorbed by worldly pursuits and who considered religion as nothing but a jest and sport, shall be dragged toward Hell on that day, and the gate-keeper of Hell shall say to them: 'This is the same Hell which you used to deny.' Then they shall be further taunted: 'Now say: Is this magic or are you blind? Go, drown therein, it shall surround you from all sides. It doesn't matter whether you bemoan your lot or suffer in silence, you'll have to stay therein forever. No scheme is going to avail you. There is no way out. This is not oppression from your Lord, it is nothing but the recompense for your deeds.' (*Tafseer Ibn Katheer, 5/189)*

119. What about good deeds one did before accepting Islam?

Highly respected Sir,

As-Salamu alaikum wa rahmatullahi wa barakatuhu

I am a woman who converted recently to Islam. Before my

conversion, that means while I still was an infidel, I did many good deeds. I arranged the construction of water-cisterns for travellers, I extended financial support to the poor and the needy and I treated my relatives and friends with kindness. I made arrangements to free many prisoners, etc. now I want to know whether I shall be rewarded for all these deeds after accepting Islam. Please answer my query and give me reason to rejoice.

Wa Salam
Your sister in Islam,
Maryam

A letter in reply

It has been related from Sayyidina Hakeem bin Hizam رضی اللہ عنہ that he asked the Messenger of Allah صلی اللہ علیہ وسلم: 'Shall I get a reward for the good deeds I had done during the days of ignorance, like freeing slaves, giving charity, treating my relatives and friends with kindness?' The Messenger of Allah صلی اللہ علیہ وسلم said: You became a Muslim along with all your good deeds (i.e. you shall get a reward).' *(Bukhari, Muslim, Mustadrak)*

This Hadith proves that the good deeds one had done in the state of infidelity shall be considered after accepting Islam as well. (*Tarjuman-e-Sunnah,* 2/319)

120. Allah says: 'Whoever searches Me shall find Me.'

In some of the heavenly scriptures comes: O son of Adam! I created you so that you may worship Me, so do not be negligent. I have taken it unto Myself to provide for you, so don't exert yourself beyond the limits. Whoever searches me, shall find Me. When you have found Me, then rest assured that you have found all. And if you have not found Me, then know that you have lost all goodness. Listen! You should love Me more than anything else. (*Tafseer Ibn Katheer,* 5/186)

121. A perilous shore in Hell

Just like the sea, Hell has also got a shore. At this shore there are all kinds of venomous insects, vermin, snakes as long as date-

palms and scorpions as big as mules. When the denizens of Hell beseech Allah to grant them some relief, they shall be told: 'Get out of Hell and go to that shore.' Once they reach there, the creatures there shall sting and bite them on their lips, on their faces and on all other body parts, ripping their flesh apart. Then they shall scream: 'Save us from this place! Let us return to Hell.' Back in Hell they shall be made to suffer from a terrible itch. They shall scratch themselves till their bones are bared. An angel shall ask them: 'O so-and-so, does the itch trouble you?' They shall cry: 'Yes!' The angel shall then say to them: 'This is the recompense for the trouble you caused the Muslims during your worldly life.' (*Hayatus-Sahabah,* 1/551)

122. Don't turn mosques into brides

Sayyidina Abu Hurairah رضی اللہ عنہ said: 'When you turn mosques into brides and embellish the Qur'an, then this shall be your ruin.' (*Heeliyatul Awliyaa, Islahi Mazameen,* p. 87)

123. Read something about *Al Kawthar*

In Musnad comes one Hadith according to which the Noble Prophet صلی اللہ علیہ وسلم recited this Ayat: 'Verily, We have given you *Al Kawthar*.' Then he said: 'Indeed, I have been given *Al Kawthar*, which is a running river, but it is not deep. At its both banks there are tents of pearls. Its bed consists of pure musk. It has got pearls as pebbles.' In one tradition comes that during the Night of Ascension, the Noble Prophet صلی اللہ علیہ وسلم saw this river in Paradise. He asked Sayyidina Jibril علیہ السلام: 'Which river is this?' Sayyidina Jibril علیہ السلام replied: 'This is *Al Kawthar*, the river which Allah Most high has bestowed upon you.'

There are many other similar *Ahadith*, many of which we have already mentioned in the Tafseer of Surah Al Israa. In another Hadith comes that the water of *Al Kawthar* shall be whiter than milk and sweeter than honey. At the banks of *Al Kawthar* there shall be many long-necked birds. Sayyidina Abu Bakr Siddiq رضی اللہ عنہ said: 'These birds must be very beautiful!' The Noble Prophet صلی اللہ علیہ وسلم replied: 'And they shall be delicious to eat, too.' (*Ibn Jareer*)

It has been related that once Sayyidina Anas رضی الله عنه asked the Messenger of Allah صلی اللہ علیہ وسلم: 'What is *Al Kawthar*?' The Messenger of Allah صلی اللہ علیہ وسلم then gave the above description, while Sayyidina Umar رضی اللہ عنہ commented on the birds. *(Musnad Ahmad)*

Sayyidah Aishah رضی اللہ عنہا mentioned that *Al Kawthar* is right in the middle of Paradise. In a *munqati'* Hadith Sayyidah Aishah رضی اللہ عنہا is reported to have said that anyone who desires to hear the murmuring sound of *Al Kawthar* should keep his two fingers in his ears. (*Tafseer Ibn Katheer*, 5/604)

124. There will be great shopping centres and malls in Paradise

Sayyidina Abu Hurairah رضی اللہ عنہ and Saeed bin Musayyib رضی اللہ عنہ once met. Sayyidina Abu Hurairah رضی اللہ عنہ said: 'May Allah bring us together in the markets of Paradise, too!' Saeed bin Mausayyib رحمۃ اللہ علیہ asked: 'Will there be markets in Paradise?' He replied: 'Yes. The Messenger of Allah صلی اللہ علیہ وسلم told me that the Dwellers of Paradise shall be lodged in Paradise according to their ranks. On Fridays they get together in one place -just as they used to do in their worldly lives. When they get together, Allah Most High shall manifest Himself to them as well as His Mighty Throne. All Dwellers of Paradise shall congregate in one of the gardens of Paradise. They shall sit on pulpits of light, of pearls, of ruby, of emerald, of gold and of silver. Those who attained a lower rank because of some shortcomings in their deeds, (but who are nevertheless Dwellers of Paradise) shall sit on mountains of musk and camphor. They shall be so pleased with their seats that they will not envy those on the pulpits.

125. The angels who carry the Mighty Throne recite this *Tasbih*

Shahr bin Hawshib رضی الله عنه said that the Mighty Throne is carried by eight angels. Four of them recite:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَكَ الْحَمْدُ عَلٰى حِلْمِكَ بَعْدَ عِلْمِكَ

'Glorified you are, o Allah, and praised! Praise to You for Your

clemency and forbearance in spite of Your knowledge.'

The other four angels recite:

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَكَ الْحَمْدُ عَلٰى عَفْوِكَ بَعْدَ قُدْرَتِكَ

'Glorified you are, o Allah, and praised! Praise to You for Your pardon and forgiveness in spite of Your Might.' (*Tafsir Ibn Kathir*, 4/453)

126. How a *jinn* counselled someone

Ibn Abi Hatim recorded that a saintly person said: In Rome I was captured by infidels. One day I heard a voice from a nearby mountain peak, but I couldn't see anyone. The invisible caller said: 'O Allah, I am amazed at one who has recognized You and yet has expectations from others. O Allah, I am amazed at one who has recognized You and yet put their needs before others.' Then after a short while he said: 'O Allah, I am amazed at one who has recognized You and yet, just to please others, does that which displeases You.' After hearing all that, I asked: 'Are you a *jinn* or are you human?' - 'I am human', came the reply, 'don't divert your attention to matters that do not benefit you, and occupy yourself with what benefits you.' (*Tafsir Ibn Kathir, 4/474)*

127. An old man once asked the Noble Prophet صلى الله عليه وسلم a strange question

In one Hadith comes that once an old man on crutches presented himself to the Noble Prophet صلى الله عليه وسلم and said: 'I have committed many, many minor sins. Shall I be forgiven?' The Noble Prophet صلى الله عليه وسلم said: 'Don't you bear witness to Allah's Oneness?' The old man said: 'Yes, and I also bear witness that you are His messenger.' The Noble Prophet صلى الله عليه وسلم said: 'Go, Your minor sins have been forgiven.' (*Tafsir Ibn Kathir, 4/434)*

128. Whether the face is to be covered or not

A letter in reply:

Allah Most high stated in Surah Ahzab the following:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۝ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۝

'O you wives of the Prophet (صلى الله عليه وسلم)! You are not like any other women. If you keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspires (to you), but utter customary speech. And stay in your houses. Bedizen yourselves not with the bedizenment of the times of ignorance. Be regular in prayer, pay the *Zakah*, and obey Allah and His Messenger (صلى الله عليه وسلم).' (*Surah Ahzab, Ayaat* 32-33)

From these Ayaat becomes clear that if a woman has to talk to a non-*Mahram*, then she should keep the tone of her voice as matter-of-factly and unattractive as possible, for just like a woman's appearance, her walking, her demeanour can attract a man, likewise her voice and her way of talking can attract a man, too. A woman's voice is by nature soft and attractive. It behoves pure-spirited women to create a certain dryness in their voice, so that men with evil intentions might not incline toward them.

Another injunction is that women should stay in their houses. From this is learnt that the confines of her home are the actual place where a woman should spend her days and nights. If she has to go out because of any genuine need, then she may do so only if she has properly covered herself.

The tone of the above Ayat indicates that it is not good for a woman to leave her home without any genuine reason. She should -as far as possible- hide even her outer garments from the sights of strangers.

The third injunction is that women should not walk about like in the olden days. Olden days means the days of ignorance, before the commencement of Sayyidina Muhammad's صلى الله عليه وسلم prophetic mission. During those days the Arab women would

shamelessly roam around in the market-places and fairs, freely mixing with men. They would not bother to cover themselves, they'd merely drape a small scarf around their heads. Their breast, their ears, their neck, their faces would remain uncovered. They had no inhibitions to make their way through a crowd of men, never minding whether these men were their *Mahram* or not. Such were the conditions during the days of ignorance bygone. And nowadays these conditions take root again among many women who call themselves Muslims.

Although these *Ayaat* (verses) are addressed to the Mothers of the Faithful, the injunctions contained therein apply to all Muslim women alike. It is proven from the consensus of the Muslim Ummah as well as many Ahadith, that the injunctions mentioned in these Ayaat relate to all Muslim mothers, sisters and daughters, as we have stated already.

Even a person of slow understanding (provided he fears Allah) will, after reading these *Ayaat* come to the conclusion that if the Mothers of the Faithful were ordered to stay in their houses, and not to go around like in the olden days of ignorance -and that although these honourable ladies are like the real mothers of all Muslims- then how could it be proper for common Muslim women to leave their houses without any legitimate reason, or to leave the house unveiled? If the Mothers of the Faithful were ordered to stay in their houses, and that although the the men of this Ummat would not dare to cast a glance at those honourable ladies, out of reverence and esteem for them, then how could it be permissible for normal Muslim women, women at who men might dare to cast a glance, women to whom they might feel attracted, and to whome women might feel attracted, how could such women be permitted to leave their homes and go around like in the olden days of ignorance?

In Saheeh Bukhari has been mentioned the following incident: When Sayyidina Safwan bin Mu'tal رضی اللہ عنہ unintentionally caught a glimpse of Sayyidah Aishah رضی اللہ عنہا who happened to be asleep, he exclaimed: *Inna lillahi wa innaa ilaihi raji'oon!* Hearing his call, she woke up and immediately covered her face.

She further said that Sayyidina Safwan رضی اللہ عنہ had seen her before the injunctions regarding the veil had been sent down. From this can easily be concluded that the injunctions concerning the veil include the face as well. Otherwise ther would have been no need for her to cover her face.

In Saheeh Bukhari has further been mentioned that one day the Messenger of Allah صلی اللہ علیہ وسلم was with his wife Sayyidah Umm Salamah رضی اللہ عنہا.A eunuch happened to be there as well. That eunuch said to Sayyidah Umm Salamah's brother: 'If Taif is conquered, then I shall show you Ghailan's daughter (as a potential bride).' The he went on to describe her. The Messenger of Allah صلی اللہ علیہ وسلم then said: 'Do not let these folks (i.e. such eunuchs) enter your homes.'

Sayyidina Anas رضی اللہ عنہ related that Sayyidina Umar رضی اللہ عنہ said: 'O Messenger of Allah (صلی اللہ علیہ وسلم) good and evil people enter the inner portion of your dwelling (where the Mothers of the Faithful happen to be). It would be good if you'd order them to veil themselves." Upon that the verses regarding the veil were sent down. *(Saheeh Bukhari)*

From this becomes clear that these Ayaat (verses) were sent down so as to order women to cover their faces in front of non-Mahrams, for they were already fully dressed, and their heads were covered as well, only their faces were uncovered. The order to veil themselves is actually an order to ceover their faces.

Sayyidina Anas رضی اللہ عنہ is reported to have said that the Messenger of Allah صلی اللہ علیہ وسلم had arranged a feast after taking Sayyidah Zainab bint Jahsh رضی اللہ عنہا into his wedlock. The people came partook of the food and left. Three companions however stayed behind and chatted with each other. The Messenger of Allah صلی اللہ علیہ وسلم was extremely modest and bashful. He did not tell them to go. Rather he went toward Sayyidah Aishah's رضی اللہ عنہا apartment and entered it. When he was told that the people had left, he came out and went back to the other apartment. Sayyidina Anas رضی اللہ عنہ said further: I was about to enter with him (as was my habit), but the Messenger of Allah صلی اللہ علیہ وسلم hung a curtain

over the door, and Allah Most High then sent down the Ayaat concerning the veil: 'O ye who believe, do not enter the Prophet's (صلی اللہ علیہ وسلم) houses...' *(Saheeh Bukhari)*

Sayyidina Anas رضی اللہ عنہ was the Noble Prophet's صلی اللہ علیہ وسلم personal attendant. He served the Noble Prophet صلی اللہ علیہ وسلم for ten years. Then suddenly the Ayaat concerning the veil were sent down, and Sayyidina Anas was not allowed to enter the Noble Prophet's صلی اللہ علیہ وسلم apartment. Now arises the question whether the Mothers of the Faithful were not fully covered during the days when Sayyidina Anas رضی اللہ عنہ was allowed to freely enter upon them? The only part of their body that was exposed was the face. If the face was not to be covered or hidden from the sight of strangers, then what would have been the point in not letting him enter? The Messenger of Allah صلی اللہ علیہ وسلم could have told his wives to let Sayyidina Anas رضی اللہ عنہ come and go, as long as only their faces are uncovered. But no, he did not let him enter at all. From this can be concluded that the injunctions concerning the veil basically imply the covering of the face, for there was no other part of the body that was exposed.

Imam Abu Dawood رضی اللہ عنہ recorded in his *Sunan*, in the Book of Jihad, that Sayyidah Umm Khallad's رضی اللہ عنہا son was martyred in any battle. She went to the Messenger of Allah صلی اللہ علیہ وسلم, with her face covered. When one of the companions saw her that way, he asked: 'Have you not got to know about your son?' She replied: 'I might have lost my son, but I have not lost my sense of modesty and shame.' (The companion was amazed that Sayyidah Umm Khallad, in spite of having lost her son, and in spite of being besides herself with grief, had not forgotten about covering her face.) When Sayyidah Umm Khallad رضی اللہ عنہا asked the Messenger of Allah صلی اللہ علیہ وسلم about her son's martyrdom, he said: 'Your son shall get the reward of two martyrs.' She asked: 'O Messenger of Allah (صلی اللہ علیہ وسلم), how come?' He صلی اللہ علیہ وسلم replied: 'This is so because he had been killed by a man from the People of the Book.' (*Sunan Abu Dawood*, 1/336)

This incident clearly refutes the claims of those research scholars who, under the influence of the West, have declared that there is

no need to cover the face. It also proves that even on occasions of extreme grief or happiness, it is not proper for a lady to come unveiled in front of strangers. Many men and women have adopted a stance as though no law of the Holy Shari'ah (divine law) applies in times of distress. When anyone dies, the womenfolk mourn aloud, although they know perfectly well that this kind of mourning is strictly prohibited in Islam. When the bier is being carried away, the women of the household follow it up to the gate, and they do not care at all whether they are veiled or not. Always remember: The rules and regulation of the Holy Shari'ah apply at times of joy and grief, at times of happiness and anger!

While explaining the injuctions concerning Hajj and Umrah, the Messenger of Allah صلى الله عليه وسلم said: 'In the state of Ihram, women should not put a veil on their faces.' (*Sunan Abi Dawood, 1/254)*

This clearly shows that during the days of the Noble Prophet صلى الله عليه وسلم, women would cover their faces before going out. And the injunction not to cover the face with a veil (so as to let the veil touch the face) does not mean that women should on such a occasion go in front of strangers with their faces uncovered. Some ignorant people have suffer under the misconception that the regulations concerning the veil do not apply in the state of Ihram. This however is wrong. One Hadith narrated by Sayyidah Aishah رضی الله عنها should suffice to remove this misunderstanding. She said: 'We were with the Noble Prophet صلى الله عليه وسلم, and we all had donned the Ihram. Whenever some (na-Mahram) pilgrims passed by, we would let a part of our sheets hang over our faces. When they had gone, we would lift that part of the sheet.' (*Mishkatul Masabeeh,* p. 236)

Not to let a piece of cloth touch one's face is one thing, and to come with an uncovered face in front of strangers is another thing. It is by no means permissible to neglect the regulations concerning the veil during Hajj or Umrah.

Sayyidina Ikrimah's رضی الله عنه wife brought her husband to the Noble Prophet صلى الله عليه وسلم. While on the way, Sayyidina

Ikrimah رضی اللہ عنہ (who had not embraced Islam yet), wanted to have intercourse with his wife. She refused, saying: 'You are an infidel, whereas I am a Muslim.' He said: 'That which has prevented you from fulfilling my request is indeed a great matter.' Then, when Sayyidina Ikrimah رضی اللہ عنہ and his wife presented themselves to the Noble Prophet صلی اللہ علیہ وسلم, she had covered her face with a piece of cloth.

So how could it be possible that the Holy Shari'ah (divine law) has permitted women to leave their faces uncovered? (*Hayatus-Sahabah*, 1/228)

129. O Allah, let our hands and out tongues become Muslims!

In Musnad Ahmad has been mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Just like Allah has apportioned your provisions amongst you, He has apportioned good character traits and manners amongst you, as well. Allah gives a share of this world to those with whom He is pleased as well as to those with whom He is not pleased. But religion He gives only to those whom He holds dear. So whoever is given religion, he must indeed be dear to Allah. By Him in Whose hands is my soul! A person is not a Muslim until his heart and his tongue are not Muslims. And a person has got no faith until his neighbours are safe from his mischief.' The people asked: 'What is mischief?' He صلی اللہ علیہ وسلم said: 'Deception and injustice. Listen, if anyone acquires wealth in an unlawful manner and then spends therefrom, then Allah shall deprive him of its blessings. And if he gives charity therefrom, it shall not be accepted. And whatever he leaves behind shall become fuel for the Fire of Hell, in which he shall burn. Remember, Allah does not wipe out evil through evil, but He wipes out evil through virtue.' (*Tafseer Ibn Katheer, 2/516)*

130. I did everything except unlawful intercourse. What should I do now?

In Musnad Ahmad comes that once a person came to Sayyidina Umar bin Al Khattab رضی اللہ عنہ and said: 'One woman came to buy

groceries. Alas! I took her into a shed and did everything with her -except for intercourse. Now impose on me whatever Divine injunction is relevant to my deed.' Sayyidina Umar رضی اللہ عنہ said: 'Maybe her husband is absent?' That person said: 'Yes, exactly!' Sayyidina Umar رضی اللہ عنہ said: 'Go, ask Abu Bakr about this matter.' So he went to Sayyidina Abu Bakr رضی اللہ عنہ, and the same conversation took place. Sayyidina Abu Bakr رضی اللہ عنہ then referred that person to the Noble Prophet صلی اللہ علیہ وسلم. When he told the Noble Prophet صلی اللہ علیہ وسلم about his deed, he said: 'maybe her husband has gone forth in the path of Allah?' Thereafter the following Ayat was revealed:

وَاَقِمِ الصَّلٰوةَ طَرَفَیِ النَّهَارِ وَزُلَفًا مِّنَ الَّیْلِ ۝ اِنَّ الْحَسَنٰتِ یُذْهِبْنَ السَّیِّاٰتِ ۝ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِیْنَ ۝

'Establish the prayer at both ends of the day, and in a part of the night. Verily, good deeds annul evil deeds. That is a reminder for those who remember.'(*Surah Hud,* Ayat 114)

That person asked: 'Is that especially for me?' Sayyidina Umar رضی اللہ عنہ who stood nearby, said: 'No, it can't be that only your eyes are cooled this way. Rather this is for all the Muslims.' On hearing this, the Noble Prophet صلی اللہ علیہ وسلم said: 'Umar spoke the truth.' (*Tafseer Ibn Katheer,* 2/517)

Sayyidina Abdullah bin Masood رضی اللہ عنہ related that once a person had cast a glance at a strange woman. The woman's beauty attracted him, so much that the man gave in to his passion and kissed her. Then fear of Allah overcame him, for he realised that he had disobeyed his Lord. He went to the Noble Prophet صلی اللہ علیہ وسلم and told him what had happened. The Noble Prophet صلی اللہ علیہ وسلم kept quiet at that time. That man cried and cried. His remorse made him restless beyond endurance. He kept beseeching Allah to forgive him, until the following Ayat was revealed to the Noble Prophet صلی اللہ علیہ وسلم:

اِنَّ الْحَسَنٰتِ یُذْهِبْنَ السَّیِّاٰتِ ۝ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِیْنَ ۝

'Establish the prayer at both ends of the day, and in a part of the

night. Verily, good deeds annul evil deeds. That is a reminder for those who remember.' (*Surah Hud, Ayat* 114)

The Noble Prophet صلى الله عليه وسلم then called for that man and gave him the glad tidings, that his tears had found acceptance in the Divine court and that Allah had forgiven him.' That person asked: 'Has this Ayat been revealed especially for me?' The Noble Prophet صلى الله عليه وسلم replied: 'No, it is for all Muslims.' *(Tafseer Ibn Katheer)*

131. Zubaidah was forgiven because of a simple virtue. Be reverent while *Adhan* is given, especially you, my mothers and sisters!

Zubaidah was a pious queen. At her behest the Zubaidah canal was dug; countless people benefited from this canal. After she had died, someone saw her in a dream. He asked: 'O Zubaidah! How did Allah Most high treat you?' She replied: 'Allah Most High has forgiven me.' The one who saw the dream asked: 'Zubaidah canal was dug at your behest, countless people benefited from this canal. You simply had to be forgiven!' She said: 'No! When this act was presented to my Lord, He said: This canal was financed from the treasury. Had there been no treasury, this canal would never have come into existence. He further asked me: Tell me, which act did you do only for My sake? I was distressed, worried what would happen next. But my Lord was kind to me. It was said to me: We liked one of your deeds. Once you were very hungry. You had just began to eat, when you heard the *Adhan*. You had one morsel in your hand. Your scarf had slipped down. You kept the morsel of food back, covered your head, and then you continued to eat. You did so out of respect and reverence for my name. Go, I have forgiven you!'

Maulana Ahmad Ali Lahori رضی اللہ عنہ used to say: If one hears *Adhan*, listens to it and replies to it in the *masnoon* manner, then, and that is my experience, one shall, because of one's respect for *Adhan*, be blessed with reciting *Kalimah* at the time of one's death. (*Namaz ke Israar o ramooz*, p. 55)

132. Sleeping too much shall leave you poor on the Day of Judgement

Sayyidina Sulaiman's رضی اللہ عنہ mother said: 'Dear son, don't sleep too much during the night, for sleeping too much during the night leaves people poor on the Day of Judgement.' (*Tafsir Ibn Kathir*, 4/290)

133. A prayer which Sayyidina Saad bin Abi Waqqas رضی اللہ عنہ taught his offspring

Sayyidina Saad bin Abi Waqqas رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم used to supplicate in these words after every prayer:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْبُخْلِ، وَاَعُوْذُبِكَ مِنَ الْجُبْنِ، وَاَعُوْذُبِكَ مِنْ اَنْ اُرَدَّ اِلٰى اَرْذَلِ الْعُمُرِ، وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ

'O Allah, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being brought to the meanest of age, and I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave.' (*Minhajul Muslim*, 338)

Sayyidina Saad bin Abi Waqqas رضی اللہ عنہ also used to teach this prayer to his children.

134. Ibraheem bin Adham's رحمہ اللہ invocation

هَجَرْتُ الْخَلْقَ طُرًّا فِیْ هَوَاكَا
وَاَيْتَمْتُ الْعِيَالَ لِكَیْ اَرَاكَا

وَلَوْ قَطَّعْتَنِیْ فِی الْحُبِّ اِرْبًا
لَمَا حَنَّ الْفُؤَادُ اِلٰى سِوَاكَا

تَجَاوَزْ عَنْ ضَعِيْفٍ قَدْ اَتَاكَا
وَجَآءَ رَاجِيًا يَرْجُوْا نِدَاكَا

وَاِنْ يَّكُ يَا مُهَيْمِنُ قَدْ عَصَاكَا
فَمَا سَجَدْتُّ لِمَعْبُوْدٍ سِوَاكَا

اِلٰهِيْ عَبْدُكَ الْعَاصِيْ آتَاكَا
مُقِرًّا بِالذُّنُوْبِ وَقَدْ دَعَاكَا

I left behind the whole world for You. I made my children orphans, only to behold You.

Even if You would cut the very artery of my love, still my heart would always be inclined to you.

Forgive the weakling that has come to Your door, and fulfil the longing of him who hopes for Your grace.

O Oft-Forgiving, although I disobeyed You, yet I never worshipped anyone else but You.

My Lord, your disobedient slave has come to You, acknowledging his sins, asking to be pardoned.

And if you forgive him then that is becoming You, and if you turn him away, then who else but You could ever show mercy!

135. Wisdom like fragrant flowers

1. The less a person has got to say, the more he talks.
2. Wiping the tears of others before they fall onto the ground is a person's ascension to heaven.
3. Strive to be virtuous just like you strive to be handsome.
4. Trust is a glass that cannot be fixed once it is broken.
5. Just like the sea keeps its waves within its boundaries, a mother keeps her children's grief within her heart.
6. One who claims that his talk is truthful surely is a liar.
7. Hard work tires a man, and so does laziness. Hard work however leads to good health and affluence, while laziness leads to ill health and indigence.
8. Comfort does not lie in more income, rather it lies in reducing one's expenses.

136. Priceless gems

1. Don't complain about your guest after he left.
2. A brave person shall be tried at the time of encounter.
3. Never ever complain about your parents or your teacher.
4. Don't complain about your wife's family in front of her.
5. Don't complain about adults in front of children.
6. One who is disobedient toward his parents actually waits for his children to disobey him.
7. If it is not a proper time to talk, then better keep quiet.
8. Death is better than a life in disgrace.
9. Better keep away from evil company.
10. Forgiveness is the best charity.
11. The best profession is to serve Allah's creation.
12. The bravest person is he who does not avenge himself.
13. A man's beauty lies in his eloquence.
14. Backbiting devours one's good deeds.
15. Obey your parents, even if you dislike it.
16. Accept well-meant advice, even if it is bitter.
17. Usurping the wealth of orphans and widows results in misery.
18. Charity does not reduce one's wealth.
19. Better loose an argument with an ignorant.
20. Wastefulness results in poverty.
21. Being ill-mannered results in misfortune.
22. Repentance devours sins.
23. Accept the invitation of a poor person, even if it is troublesome.
24. Pride devours knowledge.
25. Anger devours reason.
26. Justice devours injustice.
27. Falsehood devours one's provisions
28. Friends are tried at the time of misfortune.

29. A trustee is tried at the time of destitution.
30. A forbearing person is tried at the time of anger.
31. Engage your tongue in Allah's remembrance.
32. Fear of Allah makes one's tongue silent.
33. A silent tongue is better than hundreds of tongues

137. Qur'an

1. Qur'an...a book full of wisdom.
2. Qur'an...distinguishes between Truth and falsehood.
3. Qur'an...a source sympathetic counsel and guidance.
4. Qur'an...the fountainhead of all kinds of blessings and bounties.
5. Qur'an...is a criterion.
6. Qur'an...is not a matter of jest.
7. Qur'an...opens man's eyes.
8. Qur'an...from it gush forth rivers of cure and Divine mercy.
9. Qur'an...granted man knowledge and wisdom.
10. Qur'an...is the way out of darkness toward the light.
11. Qur'an...opens the path to safety and peace.
12. Qur'an...is the portfolio of good fortune and truth
13. Qur'an...is the fountainhead of faith and the focus of deeds
14. Qur'an...is the best guide to set one's affairs straight.
15. Qur'an...expounds the true meaning of guidance.
16. Qur'an...expounds all issues pertaining to man's needs and requirements
17. Qur'an...levels the path for thoughts and deeds of virtue
18. Qur'an...teaches you life's core issues
19. Qur'an...is verified by the former Divinely inspired books
20. Qur'an...is the gist and guard of the former Divinely inspired books
21. Qur'an...is the speech of Allah, the Lord and Creator of the Universe and whatever is in it.
22. Qur'an...is the only guarantee for true success. The Holy

Qur'an is the need of the day .

138. One who distracts people in the mosque from Divine Remembrance does a great wrong

In the first Juz of the Holy Qur'an, in Surah Baqarah, has been stated:

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا

> 'And who does greater wrong than he who prevents that Allah's name is taken in the mosques?' (*Surah Baqarah,* verse 114)

Mufti Muhammad Shafi رضی اللہ عنہ mentioned that from this Ayat (verse) one can conclude that all forms of distracting a person from prayers or from Divine Remembrance are forbidden and *haram.* Obviously, this includes preventing a person from going to the mosque, or stopping him from praying or from reciting the Holy Qur'an there. Another less obvious way of preventing a person from remembering Allah is to make noise in the mosque, or in the proximity of the mosque. This too, is a great cause of distraction. Another source of distraction is to recite the Holy Qur'an or other *Adhkaar* aloud at the time of prayer, when other worshippers are engaged in optional prayers, or in other forms of Divine remembrance. This is why the honourable jurists have disallowed doing so. (*Ma'ariful Qur'an,* 1/242)

From this one can easily conclude what a great sin it is to discuss worldly affairs while in the mosque. This also goes for not turning off the ringer of one's 'minor *Dajjal*' i.e. one's mobile phone. *(Muhammad Yunus Palanpuri)*

139. One who distracts people while they offer the prayer deserves to be punished

Once while Sayyidina Umar Farooq رضی اللہ عنہ was offering prayers, a person who carried something arrived. He put his bundle put it in front of the row and joined the prayer (just like it usually happens nowadays). After the prayer was over,

Sayyidina Umar رضی اللہ عنہ punished the man for having disturbed the worshippers. *(Al I'tasam li Ash-Shatibi)*

140. A stern warning for all those who discuss worldly matters in the mosque

The Messenger of Allah صلی اللہ علیہ وسلم said: 'There will come a time when people will discuss worldly matters in their mosques. When you see them do so, then do not sit with them, for Allah has no need of them.' (*Mishkat*, p71)

Note: Allamah Tayyibi رحمۃ اللہ علیہ wrote that the above statement means that Allah Most High has got nothing to do with such people, nor is He responsible for them. Even otherwise, Allah needs nothing and no one. Just think what a stern warning this is! In Fathul Qadeer has been mentioned that it is *makrooh* (unbecoming) to discuss worldly matters in the mosque, and that this causes one's virtues to waste away.

141. One must not sit in the mosque for the sake of discussing worldly matters

Worldly talk in which one may lawfully engage outside the mosque, is forbidden inside the mosque. And the unlawfulness of such talk which is forbidden outside the mosque, increases manifold inside the mosque, e.g. backbiting, slandering, etc.

142. One should avoid to make announcements regarding one's lost belongings while in the mosque

The Messenger of Allah صلی اللہ علیہ وسلم said: 'If any of you hears a person ask about his lost belongings in the mosque, then let him say: May Allah not return it to you. Mosques have not been built for that kind of announcements.' *(Saheeh Muslim)*

If it is not allowed to make a short announcement, then what a great sin it must be to hold full-fledged conversations in the mosque!

143. Sayyidina Umar رضی اللہ عنہ had built a platform outside the mosque

Sayyidina Umar رضی اللہ عنہ built a platform outside the mosque; then he announced that anyone who wants to talk, recite poetry, or raise his voice, should come to this platform. (That means he should do so on this platform rather than in the mosque.) (Muwatta Imam Malik رضی اللہ عنہ)

144. The grandeur of the mosque in the light of a Divine statement

Hadith: One Jewish scholar once asked the Messenger of Allah صلی اللہ علیہ وسلم: 'What is the best of places?' The Messenger of Allah صلی اللہ علیہ وسلم did not reply immediately. Rather he firmly resolved to ask Sayyidina Jibril علیہ السلام about the matter first. When Sayyidina Jibril علیہ السلام came, the Noble Prophet صلی اللہ علیہ وسلم put the same question to him. Sayyidina Jibril علیہ السلام said: 'I do not know the answer, but I shall present your query in the Divine Court.' He then left. When he returned, he said: 'O Muhammad, through the blessing of your query I obtained such proximity to Allah Most High as I had never obtained before.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'What proximity?' Sayyidina Jibril علیہ السلام replied: 'There remained only seventy thousand screens of light between me and my Lord. Allah Most High then said: The worst of all places are the markets and the best of all places are the mosques.' (*Mishkat Shareef,* p. 71)

One should consider what distinguishes a mosque from a market. In the mosque one remembers Allah while in the market one remembers the world. Hence making mention of worldly affairs while in the mosque amounts to turning the mosque into a market, and turning the mosque into a market means to make the mosque desolate. (*Ahkamul Masajid,* p. 14)

145. Correction of a common mistake: The order to build a mosque in each neighbourhood in the light of the sacred *Ahadith*

Hadith: It has been related from Sayyidah Aishah رضی اللہ عنہا that the Messenger of Allah صلی اللہ علیہ وسلم ordered mosques to be built in every neighbourhood, and to keep them clean. *(Tirmidhi, Abu Dawud, Ibn Majah, Musnad Ahmad)*

From this Hadith is learnt that from the *shara'i* point of view, it is desirable to build many mosques; and hence, according to this order, mosques should be built in every neighbourhood (even though they might be very simple). Thus offering the prayer with congregation will become easy, even in case of heavy rain, extreme heat or cold; this would be especially convenient for old and sick people. This Hadith highlights another mistake which is commonly made by the people: namely considering the construction of more than one mosque in a settlement as standing in contradiction to the communal spirit. The above Hadith refutes that consideration. And Allah Alone is the One Who grants guidance.

Note: A request to scholars with a sense of responsibility

The scholars of each locality are hereby requested to read out this article to the people, after the congregational prayer, and to hang a written copy thereof in their mosques, and to read it out whenever there is need to do so.

Mufti Muhammad Adam Bhailoni *damat barakatuhum*
Madrasah Jamiah Nazeeriyah Kakosi.
Northern Gujrat, India.

146. Simplicity is beautiful in itself

Whether at home, or on the streets, whether in schools or colleges, in offices, at parties or religious functions, today's youth has become more concerned with fashion than ever and looks than ever before. Expensive clothing is considered as a status symbol. Even guests are treated according to their clothing. Have we really

lost our roots? Are character-traits no longer important? Do we really care about nothing else but ostentation?

Nowadays, if youngsters need to attend any function, they start worrying already days before the event: What clothes should they wear? The dress should be expensive as well as beautiful... the sandals should match the colour of the dress. And of course, the jewelry should not only be matching, it should be costly, too... Nowadays, in this trendy age, not even boys want to be left behind. The most commonly used item in this age is the mobile phone. Sometimes it is indeed a genuine necessity, but mostly it is nothing but a fashion-statement.

Soon after a fashion show is broadcasted on television, or when write-ups about any such event are published, or when a new highly advertised film is shown, the market is aflood with a new range of cosmetic products, garments and accessories named after models and film-stars; and young people rush to buy these products.

Many people who fall victim to the fashion syndrome forget their often poor background. They become oblivious of the most basic requirements of their families, only because of their lust for fashion. Many young girls work only to have enough resources to satisfy their fashion-craze, some of them even willingly sweep the roads.

The fashion syndrome does not limit itself to the person. People go to extremes for decorating their houses, as well. Ever-increasing prices, limited financial resources and the craze to ape the style of others have given many a person reason to spend sleepless nights. Maybe we have begun to think that over-loading ourselves with knick-knacks and other useless accessories will make us fashionable, desirable and 'beautiful'. This however is our greatest misconception.

Who is going to tell a person who has lost his way in the desert, and whom thirst has brought to the brink of death, that the glitter he sees at the horizon is not water, that it is merely an illusion...that it is nothing but the same burning sand on which he is stumbling along... We have forgotten the golden sayings which unravelled the true nature of things. We are no longer

true Muslims. How could our faces reflect the radiance of Islam? We have ourselves distanced us from what deserves to be called a lofty character, in our race after show and ostentation; we simply do not have the time to treat others in an amicable, friendly manner. So why should anyone feel attracted to us?

Nowadays we consider hospitality as a burden, so how could Divine blessings and mercy descend upon our homes? And how could a house that is void of mercy and blessings become a focus of people's hearts? Why try to imitate everything we see in glitzy TV shows or fashion-magazines... How silly we are! We do not realise that the people we try to imitate have got no other choice but to act as fashion-icons. Was it not for all their glamour, no one would bother to even look at them. Lawns, cars, parties, style... showing off is a necessity for them, otherwise people would not be inclined to buy their papers and magazines.

The first and foremost cause for the uncontrolled spreading of this fashion-mania is that we have distanced ourselves from our religion. The second cause are vain desires and the third cause is that of blindly following others. Man is imprisoned in a vicious circle of desires, desires which are ever on the increase. One desire is fulfilled and the next comes to take its place. Thus man's life is tied up to a never ending chain of unfulfilled desires. Life in itself is a desire, staying alive is another desire, having a better life than others is a desire, and acquiring countless moments of happiness is yet another desire.

Man works day and night to fulfil his desires. If desires are fulfilled, then his life is one of joy and happiness, but if they remain unfulfilled, then his life seems to be a picture of sorrow, anxiety and grief. We are immersed in the ocean of desires. The high living-standard of the western world attracts. We desperately long for carpets, sofas, curtains, and other amenities of life to decorate our homes, and we yearn to acquire all kinds of cosmetics and fashionable outfits to adorn our own selves. We have removed simplicity from our lives.

Always keep in mind that simplicity is not only a matter of comfort and ease, simplicity is beautiful in itself. Simplicity

makes life easy and worthy of living. A lotus-flower looks far more attractive in its own natural surroundings than in a vase. The same philosophy applies to our lives, too. We should not forget our own culture and values, so as to be truly beautiful, and we should learn to control our desires.

147. Sayyidina Adam's عليه السلام prayer

Sayyidina Sulaiman bin Buraidah رضی اللہ عنہ related from his father that the Noble Prophet صلی اللہ علیہ وسلم said: 'After Sayyidina Adam عليه السلام had been sent down to earth, he performed the *Tawaf* (circumambulation) of *Baitullah* (i.e. the Kaabah). Once he had completed the *Tawaf,* (circumambulation) he offered prayers near the door. Then he went to *Al Multazim* (i.e. the place between the Black Stone and the door of the Kaabah), and prayed:

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سَرِيْرَتِيْ وَعَلَانِيَتِيْ فَاقْبَلْ مَعْذِرَتِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ فَاغْفِرْلِيْ ذُنُوْبِيْ وَتَعْلَمُ حَاجَتِيْ فَأَعْطِنِيْ سُؤَالِيْ ط اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهٗ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ وَالرِّضَآءَ بِمَا قَضَيْتَ عَلَيَّ ط

'O Allah, You know about my secret and public affairs, so accept my excuse, and You know that which is within my soul, so forgive me my sins, and You know my need, so grant me my request. O Allah, I ask of You faith which gives glad tidings to my heart, and true conviction, until I know that naught what You wrote for me shall befall me, and (I ask of you) contentment with what You decreed for me.'

It was then inspired to Sayyidina Adam: 'You made such a prayer which found acceptance. If any of your offspring prays in these words, I shall remove his sorrow and distress, and I shall make him independent, I shall grant him sustenance; the world shall come to him humiliated, even though he does not desire it.' (*Manasik,* 2/71; *Ad-Dua Al Masnoon,* p. 441)

148. *Subhanallah*! O Allah, what wonderful training You gave to a cat.

When a cat is pregnant, she looks for any niche where she can give birth to her kittens. Her mother never had told her that one day she'd have to give birth to kittens, look for a place to hide... The cat never went to any training centre or nursing home to attend classes and workshops. From where she got the knowledge what she has to do so for her kittens? Allah Himself inspired her.

The cat did not have any teacher or instructor. Allah alone keeps guiding her through the process. He makes her go into a corner where she gives birth. Her newborn kittens do not know from where they are to get milk. They not even know that their mother's milk shall nourish them for the next few weeks. So how do they get to know about from where to drink milk? The mother cat does not push her kittens toward her nipples, give them a gentle push, until they begin to suckle. A newborn kitten's eyes are closed. It cannot see. But Allah, the Lord of the Worlds shows the kitten the way to its mother's nipples. He inspires the kitten how to suckle...

If we give a baby a pacifier, it knows how to suckle it. There are many ways of training a child. But the kitten never saw or heard anything. It just crawls straight to its mother's nipples... Allah Himself makes all arrangements from the Invisible.

A bird lays an egg. Then she flies off to get some insects. She hits the insects with her beak - not so hard as to kill them, just hard enough to make them unconscious. If she would kill the insects, they would rot, so she just makes them unconscious. Then she stores these insects near the eggs, so that there is food for her chicks, once they are hatched.

The mother bird flies away. When the chick sees that there is something to eat, it begins to eat. The chick grows into a bird; its wings grow stronger and stronger. It learns how to fly and very soon it is old enough to lay eggs on its own - doing just what its mother had done before. The little bird does the right thing, although it never had watched its mother, nor had it ever learnt

anything about these matters from her. (*Islahi Waqi'at*, p. 394)

149. I want to marry Talhah رضی اللہ عنہ for he enters his home laughing and leaves it smiling

Sayyidina Umar رضی اللہ عنہ had sent a marriage proposal to Umm Abban, daughter of Utbah bin Rabi'ah, but the proposal was declined. When Sayyidina Ali رضی اللہ عنہ, sent a proposal to her, his proposal was declined, too. Sayyidina Zubair رضی اللہ عنہ sent a proposal to her, but also his proposal was turned down. Sayyidina Talhah رضی اللہ عنہ sent a proposal to her, and his proposal was accepted. When the marriage was solemnised, Sayyidina Ali رضی اللہ عنہ said to the woman who was sitting behind a curtain: 'You refused to marry the *Ameerul Mu'mineen*, (commander of the believers) who also happens to be a relative of the Noble Prophet صلی اللہ علیہ وسلم only to marry Talhah رضی اللہ عنہ.' - 'Whatever Allah decrees', replied the lady. 'Well, Talhah رضی اللہ عنہ is much better than I am.' Afterwards the bride said to the other women: 'Life with Umar رضی اللہ عنہ must be quite tough. Ali رضی اللہ عنہ got nothing but love. Zubair رضی اللہ عنہ got nothing but a cane. But life with Talhah رضی اللہ عنہ must be a pleasure. He enters his home laughing and he leaves his home laughing.'

Because of his friendly, outgoing nature, Sayyidina Talhah رضی اللہ عنہ was dearly loved by his wife and children. How immensely loving and kind he must have been toward his family can be judged from the fact that Umm Abban, daughter of Utbah bin Rabi'ah had given Sayyidina Talhah's رضی اللہ عنہ proposal preference over the proposals of several highly respectable gentlemen. When the people asked for the reason behind her decision, she said: 'I know about his laudable attributes. He enters his home laughing and leaves it smiling. He is not stingy when you ask him for something, and when you keep quiet, then he does not wait until you ask for something. If you do some work for him, he is grateful, and when you make a mistake, he forgives it. (Siyarus-Sahabah, 2/117; *Khusoosi Bayanaat Maulana Yousuf; Kanzul Ummal*, 6/413)

150. Times at which prayers are accepted

There are certain times and circumstances under which no prayer goes unanswered:

1. At the time of *Adhan. (Abu Dawud, Mustadrak)*
2. Between *Adhan* and *Iqamah. (Abu Dawud, Tirmidhi, Nasai, Ibn Majah)*
3. If a person struck by misfortune supplicates right after the *Muadhdhin* says: *Hayya alas-Salah, Hayya alal Falah,* his prayer shall surely be accepted. This has been tried many times. *(Mustadrak)*
4. During *Jihad,* when the *Mujahideen* align themselves. *(Ibn Habban, Tabarani, Muwatta)*
5. During *Jihad,* when the battle is at its fiercest. *(Abu Dawud)*
6. After the *Fardh* (compulsory) prayer.
7. While in *Sajdah* (prostration).

(Note: But not during the *Fardh* prayers)

8. After reciting the Glorious Qur'an *(Tirmidhi),* especially after having finished one recital of the whole Glorious Qur'an *(Tabarani, Abu Ya'la),* and the *Dua* of the person who had actually recited the Glorious Qur'an is even more likely to be accepted than the *Dua* of those who merely listened.
9. When drinking *Zam Zam. (Mustadrak Hakim)*
10. A prayer made near a dying person. *(Muslim and the four Sunan)*
11. When a rooster crows. *(Bukhari, Muslim, Tirmidhi, Nasai)*
12. During a gathering of Muslims. *(Sihah Sittah, on the authority of Atfiyah Al Ansariyah)*
13. In gatherings of *Dhikr. (Bukhari, Muslim, Tirmidhi)*
14. When the Imam says: *Wa ladh-dhaalleen. (Muslim, Abu Dawud, Nasai, Ibn Majah)*

(Note: It seems that Imam Jazri رضی اللہ عنہ refers to the following *Hadith* which Imam Abu Dawud رضی اللہ عنہ recorded in the *Babut-Tashahhud* of his *Sunan*:

وَإِذَا قُرِءَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ يُجِبْكُمُ اللّٰهُ تَعَالٰى

'And when the Imam recites *wa ladh-dhaalleen,* you ought to say: *Ameen,* Allah Most High shall answer you.'

From this is learnt that *Dua* at this occasion refers to saying *Ameen* only.

15. When the worshippers straighten their rows before commencing the prayer. *(Tabarani, Ibn Marduwiyah)*
16. When it rains. *(Abu Dawud, Tabarani, Ibn Marduwiyah, on the authority of Sahl bin Saad As-Saadi)* Imam Shafii رضی اللہ عنہ mentioned in his *Kitabul Umm* that he had heard of many *Sahabah* رضی اللہ عنہm and *Taba'een* رضی اللہ عنہm that they used to supplicate at the time of rainfall.
17. When looking at the Holy Kaabah.

151. A well-tried means of getting one's prayers accepted.

If anyone recites the 124th Ayat of Surah An'am

وَإِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۝ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۝

'And when a token comes unto them, they say: We will not believe til' we are given that which is given to the Messengers of Allah - Allah knows best with whom to place His message' and then supplicates between the twofold mention of Allah's blessed name, then his prayer shall be accepted. Imam Jazri رضی اللہ عنہ stated that this has been tried over and over again; and many scholars consider this to be an excellent means of getting one's prayers accepted.

Explanation: The above Ayat is to be recited up to the first mention of Allah's blessed name. Thereafter one should present all one's needs and desires in the Divine Court. After one has concluded one's supplication one should recite the remaining part of the Ayat. *Insha Allah* once prayer will be accepted.

(Dear reader, please also remember the author, translator and all those who were somehow involved in the publication and distribution of this book, and each and every believing soul in your prayers. *Jazak Allah.*)

152. A strange advice from a pickpocket

One evening a pickpocket brought two Rupees to his teacher. His teacher asked him: 'What did you do whole day long?' He said: 'I had got quite some money. After I had stolen an Englishman's wallet, it came to my mind that if on the Day of Judgement Sayyidina Eesa علیہ السلام complains to our beloved Prophet صلی اللہ علیہ وسلم: Your *Ummati* stole from my *Ummati;* then how could I ever face him? So I returned the wallet.'

Just think, if in the days of yore the disobedient ones had such a great sense of modesty and shame, then what must have the obedient ones been like...

جو ساز سے نکلی ہے وہ سُر سب نے سنی ہے
جو تار پہ بیتی ہے وہ بس دل کو پتہ ہے

153. One who did not forget Allah on earth, won't forget Him when returned into it, either

After Rabiah Basri رضی اللہ عنہ died, her maid-servant saw her in her dream. The girl asked: 'Mother, how did you fare?' Rabiah Basri *rahmtaullahi alaihi* replied: 'Munkar and Nakeer came to me and asked me: 'Who is your Lord?' I asked them in turn: 'Who is your Lord, and where did you come from?' The angels said: 'Our Lord is Allah, we come straight from the Divine Court.' I said: 'If you have come so far and yet did not forget Him, then how could I forget Him, when I went merely four foot into the belly of the earth?' (Note: She did not say: 'My Lord is Allah.' Instead she said: 'Would I forget the One whom I remembered throughout my life, only because I was laid to rest in the belly of the earth?') The angels then said: 'Let her go, there is nothing we could ask from her.'

The maid servant then asked: 'What happened to your gown?' (Rabiah Basri رضی اللہ عنہ had willed that she be buried in it, but when her servant saw her, she did not wear that gown, rather she had donned a splendid raiment.) Rabiah Basri رضی اللہ عنہ replied: 'Allah has preserved it for me. On the Day of Judgement it shall be weighed along with my virtues.'

In the olden days, the government was a means of promoting Islam, business and trade were means of promoting Islam, but now they have become means of obliterating Islam...

154. The Islam of prosperity will come, and the Islam of sacrifice will pass

When more and more countries were conquered and when the gates of victory were flung open, the companions held counsel about Sayyidina Umar رضی اللہ عنہ. They said: 'There have been so many conquests. He had spent his life in hardship. Now that he has become old, he should take care of himself. He should eat good food and dress himself well. He should keep a servant who cooks for him, and looks after his needs.' This is how Sayyidina Ali, Sayyidina Abdur Rahman, Sayyidina Uthman, Sayyidina Talha, Sayyidina Zubair and Sayyidina Saad رضی اللہ عنہm held counsel. But who should talk to Sayyidina Umar رضی اللہ عنہ?

It was decided that Sayyidah Hafsa رضی اللہ عنہا, Sayyidina Umar's رضی اللہ عنہ daughter and Mother of the Faithful would be the right person. They went to Sayyidah Hafsa رضی اللہ عنہا and said: 'The Commander of the Faithful should not be so strict any longer. He should soften a little. Please talk to him, if he agrees, then tell him our names, but if he disagrees, then do not let him know who we are.

When Sayyidina Umar رضی اللہ عنہ came, Sayyidah Hafsa رضی اللہ عنہا said to him: 'My dear father, you have become old. Why don't you keep a servant who cooks for you. You should dress well. Delegations from far and abroad come to visit you. You should rest, as well.'

He asked: 'Who said all those things to you?'

She replied: 'First tell me whether you agree or not.'

Sayyidina Umar رضی اللہ عنہ said: 'If I get to know who said those things, I shall beat them till their faces are all smeared with blood. O Hafsa! The owner of a house knows best what is going on inside. You are the wife of the Noble Prophet صلی اللہ علیہ وسلم. You remember very well that once you kept some food for the Noble Prophet صلی اللہ علیہ وسلم on a small table, so that he may eat it. Then when the Noble Prophet صلی اللہ علیہ وسلم came (and saw it), the colour of his face changed, and he said: 'Keep the food on the ground. I am not going to eat on a table.' And, o Hafsa! You remember that the Noble Prophet صلی اللہ علیہ وسلم had only one set of clothes which he would wash and then wear it, and at times his clothes had not dried yet, when it was time to lead the prayer, and Bilal رضی اللہ عنہ would come and say: 'The prayer! The prayer!' And the Noble Prophet صلی اللہ علیہ وسلم would wait for a while, until his clothes became dry. Then he would wear his clothes and go for the prayer. O Hafsa, you remember that there was a piece of canvas in your home, which you would fold single and then spread, and on which the Noble Prophet صلی اللہ علیہ وسلم used to sleep. Once you folded it double. The Noble Prophet صلی اللہ علیہ وسلم then said to you: 'O Hafsa, fold it single only, it kept me from getting up tonight.' O Hafsa, you remember very well that once a woman gifted the Noble Prophet صلی اللہ علیہ وسلم two sheets - first one and then the other. The Noble Prophet صلی اللہ علیہ وسلم took one sheet and fixed it with the thorns of a tree, for he had no clothes a that time, and that is how he had led the prayer. O Hafsa, who could know all those things better than the one who resided in the house!' Saying this, he began to cry.

Sayyidah Hafsa رضی اللہ عنہا, too, broke into tears. Sayyidina Umar رضی اللہ عنہ then said: 'O Hafsa, listen well! The example of me and my companions is that of three travellers. One has set out and already reached his destination. The second travelled a little longer and now reached his destination as well. Now it is the turn of the third one, and I am the third one. By Allah, I shall put myself under restraint, keeping far away from the pleasures of this world until I am reunited with my companions. If I choose any other way, then I shall not be able to meet my companions. I will keep doing as I have done so far.'

Sayyidina Saad bin Abi Waqqas رضی اللہ عنہ said: Sayyidah Hafsa bint Umar رضی اللہ عنہ said to Sayyidina Umar رضی اللہ عنہ: 'O Commander of the Faithful, how good it would be if you would wear softer clothes (than the rough clothes you are wearing rightnow) and if you would eat better food than the food you are eating rightnow, for Allah has amplified our provisions, and He has made us more affluent that before.' Sayyidina Umar رضی اللہ عنہ said: 'I shall make you prove yourself that you are wrong. Don't you remember the Noble Prophet's صلی اللہ علیہ وسلم life of hardship?' Sayyidina Umar رضی اللہ عنہ then recounted many incidents of sheer indigence, until he began to cry. Then he said: 'You said this to me, but my decision is that I shall - for as long as I can- live a life of hardship, just like the Noble Prophet صلی اللہ علیہ وسلم and Abu Bakr رضی اللہ عنہ did, so that in the Hereafter I shall get to life a life of comfort and ease, just like them.' There are many *Ahadith* regarding Sayyidina Umar's رضی اللہ عنہ abstinence.

155. Sayyidina Umar's رضی اللہ عنہ demise

Then came the time when Allah Most High united Sayyidina Umar رضی اللہ عنہ with his companions. Abu Lu'lu' stabbed him, ripping his intestines apart. His blood gushed forth in abundance. His torn intestines could not retain the food he took. He realised that now his time has drawn close. He called his son unto himself and said: 'Abdullah, go. Go to Aishah رضی اللہ عنہا and take her permission. Tell her that the Commander of the Faithful would like to be buried next to his companions.

Sayyidina Abdullah bin Umar رضی اللہ عنہ went to Sayyidah Aishah رضی اللہ عنہا, knocked at her door and said: 'I am Abdullah. The Commander of the Faithful asks for permission to be buried next to his companions.'

Sayyidah Aishah رضی اللہ عنہا broke into tears and said: 'O Abdullah, I reserved that place for myself, but I shall prefer Umar رضی اللہ عنہ over myself. Bring him here.'

Sayyidina Abdullah bin Umar رضی اللہ عنہ then went back to his father and said: 'Glad tidings to you. You got permission.'

He said: 'No. Son, it might be that Sayyidah Aishah رضی اللہ عنہا just felt shy of me. After I die, take my bier and keep it in front of her door. Then take permission again. If she grants permission, then bury me there; otherwise bury me in the same graveyard where the other Muslims are buried. When he was about to breathe his last, his son kept his head in his lap. Sayyidina Umar رضی اللہ عنہ said: 'Son, keep my head on the ground' but his son didn't quite understand him. Sayyidina Umar رضی اللہ عنہ again said: 'Son, keep my head on the ground. (His son said about this incident: 'I don't remember whether he said: 'may your hands be smeared with dust' or 'may your mother grieve for you.') May your hand be broken! Put me on the ground. I want my face to be dust-besmeared, so that my Lord may take pity on me.'

He is the same Sayyidina Umar رضی اللہ عنہ about whom the Messenger of Allah صلی اللہ علیہ وسلم said: 'If there was a prophet after me, he would be Umar.' Sayyidina Umar رضی اللہ عنہ breathed his last, the funeral prayer was offered for him, and his bier was lifted and carried to Sayyidah Aishah's رضی اللہ عنہا dwelling. Sayyidina Abdullah bin Umar رضی اللہ عنہ said: 'The Commander of the Faithful has come and asks for permission to enter.'

Sayyidah Aishah رضی اللہ عنہا said: '*Marhaba,* o Commander of the Faithful, *marhaba!* No doubt, he has got my permission.' Brothers, see how Allah unites those who follow the ways of the Noble Prophet صلی اللہ علیہ وسلم. Sayyidah Aishah رضی اللہ عنہا then veiled herself, stepped out of her house, and allowed Sayyidina Umar رضی اللہ عنہ to be buried inside, near the Noble Prophet's صلی اللہ علیہ وسلم final resting-place. The Noble Prophet صلی اللہ علیہ وسلم once said: 'I shall rise on the Day of Judgement with Abu Bakr on my right and Umar on my left, and Bilal shall be right in front of me and give *Adhan*.

Sayyidina Ibn Umar رضی اللہ عنہ said: 'When Abu Lu'lu' assaulted Sayyidina Umar رضی اللہ عنہ, it occurred to him that maybe he has usurped someone's rights unknowingly. He called Sayyidina Ibn Abbas رضی اللہ عنہ unto himself. He loved Sayyidina Ibn Abbas رضی اللہ عنہ dearly. He would keep him near himself and listen to him. He said: 'I want you to find out whether this assault on me had been

recommended by the people.' So Sayyidina Ibn Abbas رضی اللہ عنہ went out. Whenever he passed by a group of Muslims, he found them crying. He returned and said: 'O Commander of the Faithful, I did not pass by a group of Muslims but I found them crying. It seems like they have lost their first-born today.' Sayyidina Umar رضی اللہ عنہ said: 'Who attacked me?' Sayyidina Ibn Abbas رضی اللہ عنہ replied: 'Abu Lu'lu', Mughirah bin Shu'bah's رضی اللہ عنہ Magian slave.' Sayyidina Ibn Abbas رضی اللہ عنہ further said: 'When Sayyidina Umar رضی اللہ عنہ got to know that he had been assaulted by a non-Muslim, his face brightened, and he exclaimed: 'All praise be to Allah! I've not been assaulted by a Muslim, who might haggle with me (on the Day of Judgement). Listen, I forbade you to bring foreign infidel slaves here, but you still did.' He further said: 'Call my brothers.' The people asked: 'Who are they?' He replied: Uthman, Ali, Talhah, Zubair, Abdullah bin Awf and Saad bin Abi Waqqas (رضی اللہ عنہم اجمعین).' The people sent someone to call them. Then he kept his head in my lap. When they came, I apprised him of their arrival. He said to them: 'Well, I though about the Muslims, and I came to the conclusion that the six of you have got the characteristics that make a leader, and the matter of *Khilafat* (caliphate) shall remain confined to you people only. As long as you remain straight, the people will do so, too. Differences shall arise between you before they arise between the common Muslims.' When I heard Sayyidina Umar رضی اللہ عنہ mention mutual differences, I thought: 'He is only saying that there might be differences, but nevertheless there are going to be differences, for it hardly ever happened that he mentioned something, and I didn't see it occur. Then lots of blood gushed forth from his wounds which weakened him. The six visitors then quietly talked to each other, and I apprehended that they might give the pledge of allegiance to one of them, although the Commander of the Faithful is still alive, and it would not be right to have two *Khalifahs* (caliphs) at the same time. Sayyidina Umar رضی اللہ عنہ then said: 'Lift me', so we lifted him. He further said: 'Consult for three days, and let Suhaib (رضی اللہ عنہ) lead the prayer in the meantime.' They asked: 'Whom should we consult?' He replied: 'The *Muhajireen* (emigrants), the *Ansaar,* and the chiefs of whatever Muslim

troops are present.' Then he asked for some milk and drank it. Within no time the whiteness if milk became visible through his wounds, and Sayyidina Umar رضی اللہ عنہ understood that now his time has drawn close. He said: 'If I had the whole world at my disposal, I would give it happily, just to be saved from the dreadful scenes after death. But yet I hope to see good, through Allah's infinite grace.' Sayyidina Ibn Abbas رضی اللہ عنہ said: 'May Allah give you the best of rewards for whatever you have said. Is it not that at a time when the Muslims lived in fear, the Messenger of Allah صلی اللہ علیہ وسلم prayed to Allah to honour Islam and the Muslims by granting you guidance? When you accepted Islam, your acceptance of Islam became a source of honour for the Muslims, and the Messenger of Allah صلی اللہ علیہ وسلم and his companions could come out to the open. And when you migrated to Al Madeenah, your migration became a means of succour. And you were not absent in any of the battles that the Noble Prophet صلی اللہ علیہ وسلم fought against the pagans. And is it not that the Noble Prophet صلی اللہ علیہ وسلم died while he was pleased with you? And is it not that after the Noble Prophet's صلی اللہ علیہ وسلم demise, you assisted his *Khalifah* (caliph) with all your strength? Did you not take those who submit along to fight against those who did not submit, until they all entered the fold of Islam? And then, when this *Khalifah* (caliph) died, was he not pleased with you? Then you yourself became the *Khalifah* (caliph). And is it not that you fulfilled your duties in the best of manners? Through you, Allah caused many cities to be populated (like Basrah and Kufah), and through you, did He not bestow upon the Muslims wealth in abundance (from Persia and Rome)? And through you, did He not rout the enemy? Has Allah not blessed every household with growth in religion and increase in sustenance? Has Allah not bestowed martyrdom upon you? May He bless you in your martyrdom.' Sayyidina Umar رضی اللہ عنہ said: 'By Allah, the one whom you are trying to delude (with this talk), if he would accept it, then he would really be under delusion. O Abdullah! Would you, on the Day of Judgement when you are standing in front of Allah Most High, still testify all what you said?' Sayyidina Ibn Abbas رضی اللہ عنہ said: 'Yes!' Sayyidina Umar then said: 'All praise be to Allah, the

Noble Prophet's صلى الله عليه وسلم cousin is willing to testify for me.' Then he said: 'O Abdullah bin Umar, keep my head on the ground.' (Sayyidina Ibn Umar رضی الله عنه said: 'I then shifted his head from my thigh to my calf.') Sayyidina Umar رضی الله عنه said: 'No, keep my head on the ground!' Hence his head was bedded on the ground. He said: 'O Umar, if Allah does not forgive you, then, o Umar, woe to You and woe to your mother!' Saying this, his soul escaped. May Allah have mercy on him.

When he had died, Sayyidina Ibn Umar رضی الله عنه notified the people already named. He said: 'Sayyidina Umar رضی الله عنه ordered you to consult the *Muhajireen* (emigrants), the *Ansaar* and the commanders of all the troops that are present here. If you don't do so, then I will not come to you.'

When the circumstances of Sayyidina Umar's رضی الله عنه demise and his fear of meeting his Lord were mentioned to Hasan Basri رضی الله عنه, he said: 'That is just what a believer is supposed to do. He keeps doing good, and yet fears Allah. A hypocrite, on the other hand, does evil and is under delusion regarding himself. By Allah, in the days bygone and in the days that are, I saw that the more a person does good, the more he fears Allah. And the more he does evil, the more he is under delusion regarding himself.

Amr bin Maymoon said while mentioning Sayyidina Umar's رضی الله عنه martyrdom: Sayyidina Umar رضی الله عنه said to Sayyidina Abdullah bin Umar رضی الله عنه: 'Find out how much I am in debt.' He said: '86,000 Dinar.' Sayyidina Umar رضی الله عنه said: 'If the wealth of Umar's family suffice to pay back that amount, then take it from them and pay my loan. Otherwise, ask Banu Adi bin Kaab to settle my loan. If their wealth suffices to pay back my loan, then well and fine, otherwise ask (my tribe) the Quraish to pay it back. Don't go to anyone else. And go to the Mother of the Faithful, Sayyidah Aishah رضی الله عنها and convey my greetings to her. Tell her that Umar bin Khattab رضی الله عنه requests to be buried in the same blessed chamber along with his companions (the Noble Prophet صلى الله عليه وسلم and Sayyidina Abu Bakr رضی الله عنه). Simply say Umar bin Al Khattab رضی الله عنه. Don't say 'the Commander of the Faithful' for today I am not the Commander of the Faithful.' When

Sayyidina Abdullah bin Umar رضی اللہ عنہ went to Sayyidah Aishah رضی اللہ عنہا, he found her sitting and crying. He greeted her and said: 'Umar bin Al Khattab رضی اللہ عنہ requests to be buried besides his two companions.' She said: 'By Allah! I had intended to keep this place for myself (for my own burial), but today I shall give preference to Umar. (That means, I grant him his request.) When Sayyidina Abdullah bin Umar رضی اللہ عنہ returned, his father asked him: 'What answer did you get?' Sayyidina Abdullah bin Umar رضی اللہ عنہ replied: 'She granted you your request.' Sayyidina Umar رضی اللہ عنہ said: 'Rightnow nothing is more important to me than that.' He also said: 'After I die, take my bier (and keep it in front of Sayyidah Aishah's door). Then ask her for permission again. Say: Umar bin Al Khattab رضی اللہ عنہ asks permission to be buried in this chamber.' If she gives permission, then take me inside (and bury me there). And if she does not give her permission, then take me and bury me in the common graveyard of the Muslims. When Sayyidina Umar's bier was lifted (everyone began to cry), and it seemed as though today a whole mountain of misery was placed on the Muslims. Sayyidina Abdullah bin Umar رضی اللہ عنہ greeted (Sayyidah Aishah رضی اللہ عنہا) and said: 'Umar bin Al Khattab asks permission to be buried inside.' Sayyidah Aishah رضی اللہ عنہا gave her permission. Thus Allah Most High granted Sayyidina Umar رضی اللہ عنہ the honour of being buried next to the Noble Prophet صلی اللہ علیہ وسلم and Sayyidina Abu Bakr رضی اللہ عنہ.

When Sayyidina Umar's رضی اللہ عنہ time had come close, the people said: 'Select someone to succeed you as *Khalifah* (caliph).' He said: 'I don't think anyone is more entitled to this matter (i.e. *Khilafah*) (caliphate) than these six persons, for the Noble Prophet صلی اللہ علیہ وسلم was pleased with them when he died. Whomever they select as their *Khalifah* (caliph) shall be the *Khalifah* (caliph). Then he took the names of Sayyidina Ali رضی اللہ عنہ, Sayyidina Uthman, Sayyidina Talhah, Sayyidina Zubair, Sayyidina Abdur Rahman bin Awf and Sayyidina Saad رضی اللہ عنہم اجمعین. If *Khilafat* (caliphate) is given to Sayyidina Saad رضی اللہ عنہ, he will be entitled to it, otherwise whomever they make their *Khalifah* (caliph), shall continue to receive support from them, for I did not withdraw him (from the *Khilafah* (caliph) of Koofah) on account of any weakness or breach

of trust. And Sayyidina Umar رضی اللہ عنہ had decided regarding his son Sayyidina Abdullah bin Umar رضی اللہ عنہ that those six can consult him and seek advice from him, but that he shall not have any share in the *Khilafah* (caliph). When those six companions came together, Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ said: 'Let three of you decide this matter.' Sayyidina Zubair رضی اللہ عنہ thus gave his right to Sayyidina Ali رضی اللہ عنہ. Sayyidina Talhah gave his right to Sayyidina Uthman رضی اللہ عنہ, and Sayyidina Saad رضی اللہ عنہ gave his right to Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ. These three then got together and held counsel. Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ said: 'Are you willing to let me decide this matter? I promise, by Allah, I shall not show any kind of weakness in choosing the best from among you, the one who has got the most ability to serve the cause of the Muslims.' The two said: 'Fine, we agree.' Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ then took Sayyidina Ali رضی اللہ عنہ aside and said to him: 'You are related to the Noble Prophet صلی اللہ علیہ وسلم and you had accepted Islam earlier than others. I ask you, swearing by Allah, if you were made the *Khalifah* (caliph), would you do justice? And if I was to give the *Khilalfah* (caliphate) to Sayyidina Uthman رضی اللہ عنہ, would you obey him?' Sayyidina Ali رضی اللہ عنہ said: 'Yes, I would.' Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ then took Sayyidina Uthman رضی اللہ عنہ aside and asked him the same questions. Sayyidina Uthman رضی اللہ عنہ too, answered: 'Yes, I would.' Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ then said: 'O Uthman, give me your hand!' Sayyidina Uthman رضی اللہ عنہ thus gave him his hand and Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ gave him the pledge of allegiance. Then Sayyidina Ali رضی اللہ عنہ as well as the others present pledged allegiance, too.

It has further been related from Amr رضی اللہ عنہ that when Sayyidina Umar رضی اللہ عنہ was about breathe his last, he said: 'Tell Ali, Talhah, Zubair, Uthman, and Abdur Rahman bin Awf to come to me.' When they came, he talked to Sayyidina Ali and Sayyidina Uthman رضی اللہ عنہ only. He said to Sayyidina Ali رضی اللہ عنہ: 'These people know that you are related to the Noble Prophet صلی اللہ علیہ وسلم and that you are his son-in-law as well. They also know about the knowledge and deep understanding of religion

with which Allah Most High has blessed you. If you are made the *Khalifah* (caliph), then never ever cease to fear Allah, and don't impose the people of such and such clan (i.e. Banu Hashim) over others.' He then said to Sayyidina Uthman رضی اللہ عنہ: 'O Uthman, those people know very well that you are the Blessed Prophet's صلی اللہ علیہ وسلم son-in-law, and that you are senior in age, and that you are a very respectable and noble person. Hence, if you are made the *Khalifah* (caliph), then never ever cease to fear Allah, and don't impose the people of such and such clan (i.e. your own relatives) over others.' He then said: 'Tell Suhaib to come to me.' When Sayyidina Suhaib رضی اللہ عنہ came, Sayyidina Umar رضی اللہ عنہ told him: 'Lead the people in prayers for three days. Let these six men stay in one house. If they agree to appoint someone as *Khalifah* (caliph), then smite the neck of whosoever opposes their decision.'

Sayyidina Abu Ja'far رضی اللہ عنہ said: Sayyidina Umar رضی اللہ عنہ told the members of the council: 'Consult one another regarding this affair of yours {i.e. *Khilafah* (caliph)}. And if you don't come to an agreement, if each two of you suggest a different person {i.e. if there are three candidates for *Khilafah* (caliph)}, then consult again. And if four of you agree on a candidate and two differ, then follow the opinion of the four.'

Aslam related from Sayyidina Umar رضی اللہ عنہ that he said: 'If these six become three and three (due to different opinions), then accept the opinion that is held by the group in which Abdur Rahman bin Awf is.'

Sayyidina Anas رضی اللہ عنہ said that Sayyidina Umar رضی اللہ عنہ shortly before his death, called Sayyidina Abu Talhah Ansari رضی اللہ عنہ unto himself and said: 'Take fifty men from among you people to stay together with the members of the council. I think they will gather in the house of any one of them. Stay with your companions right in front of their door and don't go inside. Leave them for three days, until they select one of them as *Khalifah* (caliph). O Allah! You are my *Khalifah* (caliph) amongst them.'

(*Source: Hayatus-Sahabah, 2/47-52. Wording is that if the author*)

156. Resolve your difficulties

It has been related from Sayyidina Anas bin Malik رضی اللہ عنہ that the Noble Prophet صلی اللہ علیہ وسلم prayed thus at times of difficulty:

اَللّٰهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَّاَنْتَ تَجْعَلُ الْحَزَنَ إِذَا شِئْتَ سَهْلًا ط

'O Allah, nothing is easy except for what You make easy, and You ease sorrows whenever You please.' (*Ibn Habban*, 3/974, Ibn *Sunni*, p. 331)

157. Relief from all kinds of worries and distress

Makhool رضی اللہ عنہ said: Whoever says these words, Allah shall close for him seventy doors of calamities and affliction, the least of which is destitution. These words are:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ وَلَا مَنْجَأَ مِنَ اللّٰهِ إِلَّا إِلَيْهِ

There is no strength to keep away from sins, nor power to do good except with Allah; there is no place of refuge from Allah except with Him. (*Abu Naeem*, 3/152; *Ibn Abi Shaibah*, 10/429)

158. How to ward off poverty

It has been related from Sayyidina Ibn Umar رضی اللہ عنہ that the Noble Prophet صلی اللہ علیہ وسلم said: 'What prevents you, when you are in dire straights, from reciting this prayer when you leave your home?

بِسْمِ اللّٰهِ عَلٰى نَفْسِيْ وَمَالِيْ وَدِيْنِيْ اَللّٰهُمَّ رَضِّنِيْ بِقَضَائِكَ وَبَارِكْ لِيْ فِيْمَا قُدِّرَ لِيْ حَتّٰى لَا أُحِبَّ تَعْجِيْلَ مَا أَخَّرْتَ وَلَا تَاخِيْرَ مَا عَجَّلْتَ

'I invoke Allah's name over my life, my belongings and my faith. O Allah, make me pleased with Your decree and bless me with what You have granted me, so that I do neither desire haste in what You have delayed, nor delay in what You have hastened. (*Nuzulul Abrar, p.* 264; *Ibn Sunni, p.* 350)

159. A *Dua* (supplication) which the Noble Prophet صلى الله عليه وسلم had taught Sayyidina Hasan رضی اللہ عنہ in his dream

Sayyidina Ameer Muawiyah رضی اللہ عنہ had fixed Sayyidina Hasan's رضی اللہ عنہ allowance at one hundred thousand Dirhams. One month there was a considerable delay in the payment of the allowance, which led to indigence. Sayyidina Hasan رضی اللہ عنہ considered writing a letter, reminding the authorities about his allowance. He called for ink and paper, but then suddenly changed his mind. He kept the ink and paper near his pillow and went to sleep. In his dream he saw the Noble Prophet صلى الله عليه وسلم, who addressed him: 'Hasan, you are my son and yet you beg of mankind?' Sayyidina Hasan replied: 'I am in need.' The Noble Prophet صلى الله عليه وسلم said to him: 'Then why don't you beg from Allah?' Sayyidina Hasan asked: 'How?' Thereupon the Noble Prophet صلى الله عليه وسلم taught him this prayer:

اَللّٰهُمَّ اقْذِفْ فِیْ قَلْبِیْ رَجَاءَكَ وَاقْطَعْ رَجَآئِیْ عَمَّنْ سِوَاكَ حَتّٰی لَآ اَرْجُوْآ اَحَدًا غَيْرَكَ ط اَللّٰهُمَّ وَمَا ضَعُفَتْ عَنْهُ قُوَّتِیْ وَقَصُرَ عَنْهُ اَمَلِیْ، وَلَمْ تَنْتَهِ اِلَيْهِ رَغْبَتِیْ وَلَمْ تَبْلُغْهُ مَسْاَلَتِیْ وَلَمْ يَجْرِ عَلٰی لِسَانِیْ مِمَّآ اَعْطَيْتَ اَحَدًا مِّنَ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ مِنَ الْيَقِيْنِ فَخُصَّنِیْ بِهٖ يَارَبَّ الْعَالَمِيْنَ ط

'O Allah, bond my heart with Your hope and detach my hopes from whatever is besides You so far that I have no hopes from anyone but You. O Allah, my strength has weakened, and my hope has come to an end, but my inclination toward you has not. My begging has not reached You, nor does the faith that You had granted the first ones and the last ones issue from my tongue. O Allah, make it peculiar to me as well, o Lord of the Worlds!

The Noble Prophet صلى الله عليه وسلم further said: 'My son, this is an excellent prayer, so recite it.' After a couple of days Sayyidina Hasan received fifteen hundred thousand Dirhams, instead of one hundred thousand only. (*Al Araj, Ibn Abi Dunya* 3/86; Ad-*Dua Al Masnoon, p.* 560)

160. A *Na'at* by Qari Muhammad Tayyab رضی اللہ عنہ

نبی اکرم شفیع اعظم، دکھے دلوں کا سلام لے لو
تمام دنیا کے ہم ستائے، کھڑے ہوئے ہیں پیام لے لو

شکستہ کشتی ہے تیز دھارا، نظر سے روپوش ہے کنارا
نہیں ہے کوئی ناخدا ہمارا، خبر تو عالی مقام لے لو

قدم قدم پہ ہے خوف رہزن، زمین بھی دشمن فلک بھی دشمن
زمانہ ہم سے ہوا ہے بدظن، تم ہی محبت سے کام لے لو

عجیب مشکل میں کارواں ہے، نہ کوئی جادہ ہے نہ پاسباں ہے
بشکل رہبر چھپے ہیں رہزن، اٹھو ذرا انتقام لے لو

کبھی تقاضا وفا کا ہم سے کبھی مذاق جفا ہے ہم سے
تمام دنیا خفا ہے ہم سے، خبر تو خیر الانام لے لو

یہ کیسی منزل پہ آگئے ہیں نہ کوئی اپنا نہ ہم کسی کے
تم اپنے دامن میں آج آقا تمام اپنے غلام لے لو

یہ دل میں ارماں ہے اپنے یونس فراز اقدس پہ جا کے ایک دن
سناؤں ان کو میں حال دل کا، کہوں میں ان سے سلام لے لو

نبی اکرم شفیع اعظم، دکھے دلوں کا سلام لے لو
تمام دنیا کے ہم ستائے، کھڑے ہوئے ہیں پیام لے لو

161. O Allah, be You my friend

یار رہے یا رب تو میرا اور میں تیرا یار رہوں
مجھ کو فقط تجھ سے ہو محبت خلق سے میں بیزار رہوں

ہر دم ذکر و فکر میں تیرے مست رہوں سرشار رہوں

ہوش رہے نہ مجھ کو کسی کا تیرا مگر ہوش یار رہے

اب تو رہے تادمِ آخر ورد زبان اے میرے الہ
لاالٰہ الا اللہ، لا الٰہ الا اللہ

تیرے سوا معبود حقیقی کوئی نہیں ہے کوئی نہیں
تیرے سوا مقصود حقیقی کوئی نہیں ہے کوئی نہیں

تیرے سوا موجود حقیقی کوئی نہیں ہے کوئی نہیں
تیرے سوا مشہود حقیقی کوئی نہیں ہے کوئی نہیں

اب تو رہے تادم آخر وردِ زبان اے میرے الہ
لا الٰہ الا اللہ ، لا الٰہ الا اللہ

دونوں جہاں میں جو کچھ ہے سب ہے تیرے زیر نگیں
جن وانس وحور وملائک عرش و کرسی چرخ و زمیں

کون و مکاں میں لائق سجدہ تیرے سوا اے نور مبیں
کوئی نہیں ہے کوئی نہیں کوئی نہیں ہے کوئی نہیں

اب تو رہے تادمِ آخر وردِ زباں اے میرے الہ
لا الٰہ الا اللہ ، لا الٰہ الا اللہ

یاد میں تیری سب کو بھلا دوں کوئی نہ مجھ کو یاد رہے
تجھ پر سب گھر بار لٹا دوں خانۂ دل آباد رہے

سب خوشیوں کو آگ لگادوں غم سے تیرے دل شاد رہے
سب کو نظر سے اپنی گرا دوں تجھ سے فقط فریاد رہے

اب تو رہے تادمِ آخر وردِ زباں اے میرے الہ
لا الٰہ الا اللہ، لا الٰہ الا اللہ

تیرا گدا بن کر میں کسی کا دست نگر اے شاہ نہ ہوں

بندۂ مال و زر نہ بنوں طالب عز و جاہ نہ ہوں

راہ پہ تیری پڑ کے قیامت تک میں کبھی بے راہ نہ ہوں
چین نہ لوں میں جب تک راز وحدت سے آگاہ نہ ہوں

اب تو رہے تا دم آخر وردِ زباں اے میرے الٰہ
لا الٰہ الا اللہ، لا الٰہ الا اللہ

یاد رہے یا رب تو میرا اور میں تیرا یار رہوں
مجھ کو فقط تجھ سے ہو محبت خلق سے میں بیزار رہوں

162. Allah gave you two ears so that you may listen more, but only one tongue so that you speak less, and speak in an appropriate manner. Harshness does not make things better.

Allah Most High has created our tongues without any bone or other hard material therein, so that we may speak in a soft, amicable manner. There is no bone in our tongue, and similarly there should be no bone in our speech. Harshness in one's speech usually does not help an individual to mend his ways.

163. There are countless ways to reach Allah

If one strives to draw close to Allah, then Allah grants him closeness. In one Hadith comes:

مَنْ تَقَرَّبَ اِلَیَّ شِبْرًا تَقَرَّبْتُ اِلَیْهِ ذِرَاعًا

> Whoever draws close to Me by a span, I draw close to him by an arm's length.

Just see how much Allah Most High loves His servants, but still, the servant must have true longing. If that is so, then Allah shall, in His infinite kindness, help us in attaining what we yearn for. Allah Most High says:

وَالَّذِیْنَ جَاهَدُوْا فِیْنَا لَنَهْدِیَنَّهُمْ سُبُلَنَا

'And those who strive for Our sake, We shall surely guide them Our ways.' (*Surah Ankaboot, Ayat* 69)

That means ways towards goodness shall be opened up for those people who exert themselves for the sake of Allah. Some sages said:

طُرُقُ الْوُصُوْلِ اِلَى اللهِ بِعَدَدِ اَنْفُسِ الْخَلَائِقِ

There are as many ways to reach Allah as there breathing souls. From this is learnt that there are countless ways to reach Allah. It does not necessarily have to be the same way for everyone. The ways to Allah can differ, keeping in view an individual's particular conditions, aptitude and potential. The way of an *Alim* differs from that of a less learnt person, and that of a person with very little free time. There are different ways for different people. All reach their destination, provided that there is sincere longing, desire and concern.

164. Yearning like Majnoon (insane)

ع............

در راہ لیلی خطرہ است بجاں
شرط اول آنکہ تو مجنوں باشی

In Laila's way one's life is at risk, provided one becomes Majnoon (insane).

First of all, we have to become Majnoon in the way of Allah, but this is not possible unless we sit in the company of such people who already love Allah, like true scholars, righteous and saintly people. If we do so, then *insha Allah* we too, will be burning with the fire of love, and our world within will undergo a complete change.

جو خاصیت آگ کی ہے وہ خاصیت عشق کی ہے
ایک خانہ بہ خانہ ہے ایک سینہ بہ سینہ ہے

Love has got the same characteristics as fire
One goes from house to house, the other from heart to heart

Anything that gets near a fire is burnt, and similarly, if one gets near a person whose heart is full of love to Allah, one's own heart shall catch the flame, too.

165. Real and fake Majnoon

Once Majnoon was sitting somewhere, mentioning Laila's name unto himself. Laila sent her servant with a cup of milk, telling him to give this milk to Majnoon. One person saw that Laila has sent milk to her Majnoon. He sat down at the roadside, pretending to be Majnoon. The servant thought he had found the right person. He gave the milk to him, and he drank it. When the servant returned, Laila asked him: 'What happened?' He said: 'I gave the milk to Majnoon and he had it. Laila sent milk again, and again the fake Majnoon drank it. The same happened on the third day. On the fourth day, Laila thought that Majnoon should be put to test. She gave her servant a knife and a glass and instructed him: 'Go to Majnoon and tell him that Laila is ill, and that the doctor said only if she had a glass of Majnoon's blood, she would be cured. So Laila needs your blood.' The servant went and did as he was told. The fake Majnoon told him: 'Brother, I am the milk-drinking Majnoon, the Majnoon who is willing to give his blood is raving in the forest.' The servant went to the forest, and when he told Majnoon that Laila needed his blood, he immediately stabbed himself with the knife. But no blood flew from the wound, as his love for Laila had consumed all his blood.

عشق مولیٰ کے کم از عشق لیلیٰ بود
گوئے گشتن بہر او اولیٰ بود

Just think how restless Majnoon must have been because of his love for Laila; his love had consumed all the blood in his body. Such is the case of worldly love, but the actual thing that we must strive to acquire is love for Allah.

166. Love for Allah and His Messenger صلی اللہ علیہ وسلم

Along with love for Allah, one also has to develop love for the Messenger of Allah صلی اللہ علیہ وسلم. The Noble Prophet صلی اللہ علیہ وسلم

said:

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ

> 'None of you is a believer until I am dearer to him than his father and his offspring, and all of mankind.' *(Saheeh Muslim)*

That means only if the Noble Prophet صلى الله عليه وسلم is dearer to a person than anything else, s/he will be in a position to obey him and emulate his ways. If anyone has been guided to do acts of obedience, if s/he is regular in offering prayers and keeping the fast, then yet one should not feel proud, nor should one look down upon those who are less regular in these matters. Rather one should encourage them with love and affection to spend their lives in obedience to Allah and His Messenger صلى الله عليه وسلم.

167. The *Tasbeeh* which the angel shall recite when the Mighty Throne descends to the Plain of Resurrection

Ibn Jareer رضى الله عنه cited a lengthy Hadith in which there is detailed mention of the *Soor* and related matters. The narrator of this Hadith is Sayyidina Abu Hurairah رضى الله عنه. This Hadith has been recorded in the Musnad and in other collections. In this Hadith comes that at the time of resurrection, the people shall be overtaken by confusion and fear. They shall go to the prophets, requesting them to intercede for them. They shall go to Sayyidina Adam عليه السلام and all the other prophets, but no one is willing to intercede for them. Finally they shall come to our prophet Sayyidina Muhammad Mustafa صلى الله عليه وسلم. Sayyidina Muhammad صلى الله عليه وسلم shall tell them: 'I am willing to intercede for you. And only I am in a position to do so.' Then he صلى الله عليه وسلم shall prostrate beneath the Mighty Throne and beg Almighty Allah to come and decide between His servants. Allah Most High shall accept this intercession and come in the shadows of of clouds. The lowest heaven shall split asunder, and all the angels who were in this heaven shall gather. Then the second heaven shall be split asunder and all the angels there

shall gather. Thus all seven heavens shall be split asunder, and all the angels there shall come together. Then Allah's Throne shall descend, as well as the highest ranking angels. Almighty Allah shall come Himself, and all angels shall engage themselves in glorifying their Lord. At that time the angels shall recite the following *Tasbeeh:*

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْجَبَرُوتِ سُبْحَانَ الْحَيِّ الَّذِيْ لَا يَمُوتُ، سُبْحَانَ الَّذِي يُمِيتُ الْخَلَائِقَ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوحِ سُبُّوحٌ قُدُّوسٌ، سُبْحَانَ رَبِّنَا الْاَعْلٰى، سُبْحَانَ ذِي السُّلْطَانِ وَالْعَظَمَةِ، سُبْحَانَهُ سُبْحَانَهُ اَبَدًا اَبَدًا ○

168. Fear Allah regarding women

In Saheeh Muslim has been mentioned the following: Sayyidina Jabir bin Abdullah رضی اللہ عنہ narrated that on the occasion of *Hujjatul Wida,* the Noble Prophet صلی اللہ علیہ وسلم delivered a sermon in which he said: 'People! Fear Allah regarding women. You took them as a trust from Allah, and through Allah's word they became lawful for you. Your right over women is that they do not let any such person whom you dislike enter you home, and if they still do so, then (you may) beat them, but it should leave no trace. And their right over you is that you give them to eat and drink, and clothes to wear, as you can afford. One man asked: 'What rights do our women have over us?' He صلی اللہ علیہ وسلم said: 'That you give them to eat whenever you eat, and that you clothe them when you clothe yourselves, that you don't slap them on their face, and that you do not abandon them or send them away, unless it be in the same house.'

Sayyidina Ibn Abbas رضی اللہ عنہ stated: 'I like to adorn myself for the sake of pleasing my wife, just like she adorns herself for the sake of pleasing me.' (*Tafseer Ibn Katheer,* 1/313)

169. How much he صلی اللہ علیہ وسلم cried

In Ibn Mardoowiyah has been mentioned that Ata رضی اللہ عنہ,

Sayyidina Ibn Umar and Sayyidina Ubaid bin Umair رضی اللہ عنہm *ajma'een,* came to Sayyidah Aishah رضی اللہ عنہا. There was a curtain between them and her. Sayyidah Aishah رضی اللہ عنہا asked: 'Ubaid, why don't you come more often?' He said: 'Mother, one poem said:

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ............الخ

'Meet less, that will increase love.'

Sayyidina Ibn Umar رضی اللہ عنہ said: 'Leave those things. Mother, we came to ask you about the most amazing matter that you witnessed regarding the Noble Prophet صلی اللہ علیہ وسلم.' Sayyidah Aishah رضی اللہ عنہا then began to cry and said: Everything about him was amazing. But listen to one incident. Once during the night of my turn, the Noble Prophet صلی اللہ علیہ وسلم slept with me. Then he said: 'Aishah, I want to worship my Lord for a while, let me go.' I said: 'O Messenger of Allah (صلی اللہ علیہ وسلم), by Allah! I want to be near you, and I also want you to worship Allah, the Glorious and Majestic.' He then got up, performed ablution with the water that was kept in a water-bag, and stood up to pray. Soon he began to weep, and he wept so much that his blessed beard became wet. Then he prostrated and wept so much that the earth became wet with tears. Then he lay down on his side and kept crying until Bilal called him for the prayer. On seeing his tears, he asked him: 'O Messenger of Allah (صلی اللہ علیہ وسلم), why are you crying? Has Allah not forgiven you your past and future sins?' He said: 'O Bilal, why should I not cry, when tonight these Ayaat were revealed unto me: 'Lo! In the creation of the heavens and the earth...' (Surah Al-e-Imran Ayat 190-200). Woe unto him who recites these Ayaat and still does not ponder over them.' (*Tafseer Ibn Katheer,* 1/495)

170. Feed your guests and attain Allah's proximity

In Ibn Abi Hatim is mentioned that Sayyidina Ibraheem علیہ السلام would not eat unless he had a guest. Once he went out to find someone whom he could entertain as his guest, but couldn't find anyone. When he entered his house, he saw a person standing inside. He asked: 'O servant of Allah, who gave you permission

to enter?' He said: 'The True Owner of this house.' Sayyidina Ibraheem عليه السلام then asked: 'Who are you?' The stranger replied: 'I am the Angel of Death. Allah has sent me unto one of His servants so that I may give him glad tidings that Allah has chosen him as His friend.' On hearing this, Sayyidina Ibraheem عليه السلام said: 'Please tell me who that righteous person is. By Allah, no matter where he lives, I will surely go to meet him and spend the rest of my life at his feet.' When the Angel of Death heard this, he said: 'You yourself are the one.' Sayyidina Ibraheem عليه السلام asked: 'Am I the one indeed?' The angel said: 'Yes.' - 'Then tell me, how come I was given such honour that Allah has taken me as His friend?' The angel said: 'You keep giving others without ever asking anything for yourself.'

In one tradition comes that when Sayyidina Ibraheem عليه السلام was given that honour, his heart was overtaken by fear and awe of the Almighty, so much that the palpitation of his heart could be heard from far, just like the fluttering of birds. In an authentic Hadith, something similar has been stated about Allah's Final Messenger صلى الله عليه وسلم, that when he was overtaken by fear of Allah, sounds like that of a boiling cauldron would emit from his sacred chest, and this sound could be heard by those who were nearby as well as those who were at a distance. (*Tafseer Ibn Katheer*, 1/644)

171. The importance of firm repentance

In Bukhari Shareef is a tradition according to which a man had killed ninety-nine people; then he thought that now it is time to repent. He asked any ignorant person whether there is a way he could repent. When he was told that there is no way he could repent, he said to himself: 'Well then, why not complete one hundred.' Then he killed that man, too.

Then he asked a scholar whether there is a way he could repent. The scholar said: 'Yes, you can repent, but the place where you live is not good. Go away from there and settle down at a place where virtuous people live.' Now the person was confused, for he had no idea where to go. The scholar said to him: 'My son, leave your home.' He said: 'If I shall be forgiven then I am

willing to go.' He then set out and began his journey. He had not gone far when he was overtaken by death.

Allah Most High has set an example until the Day of Judgement. Soon the angels of mercy and the angels of punishment came. The angels of punishment said: 'He belongs to us' while the angels of mercy said: 'He has repented.' The angels of punishment argued: 'No, his repentance is incomplete. Had he reached his destination it would have been complete.' Allah Most High then sent another angel, to arbitrate between them. The arbitrating angel said: 'Measure the distance that he has covered. If he is closer to his home, then he shall go to Hell, and if he is closer to his destination, then he shall go to Paradise.' When the distance was measured, the settlement of pious people was farther than the place where he had lived. Allah then ordered the distance he had covered to expand, and the distance that was still uncovered, to shrink.

All of our environs are spiritually contaminated; Allah Most High however, has provided us with a group of people who make an environment of faith available for us. Whoever comes to it, enters an environment where he finds the will and strength to repent, no matter how scarce his virtues might be. Allah has blessed us with such a roving environment.

Note: I rendered the above Hadith in my own words. The actual wording of this Hadith can be found in Saheeh Bukhari and Saheeh Muslim.

172. What a strange sermon the Noble Prophet صلی اللہ علیہ وسلم delivered in the grave-yard

Sayyidina Baraa bin Azib رضی اللہ عنہ narrated: The Noble Prophet صلی اللہ علیہ وسلم and we accompanied the bier of a man from among the Ansar. When we reached the freshly dug grave, the Noble Prophet صلی اللہ علیہ وسلم sat down besides it. We too, sat around him. We were as silent as though birds had perched on our heads. The Noble Prophet صلی اللہ علیہ وسلم had a small stick with which he drew some lines on the ground. Then he raised his head and said: 'Seek refuge with Allah from the punishment of

the grave!' He said that two or three times. Then he said: 'When a believer is about to depart from this world, about to begin his journey to the Hereafter, then angels with radiant faces descend from heaven, carrying a shroud and scents from Paradise. They are sheer countless, as far as the eye can see - nothing but angels. Then the Angels of Death sits down near the believer's head and says: 'O contended soul, come forth toward the Lord's forgiveness.' Hearing this, the soul comes forth, like water that flows from a water-bag. As soon as the soul has left its physical confines, it is wrapped in the heavenly shroud and anointed with the scent from Paradise. This scent resembles the best musk that is available on earth. Then the soul is carried up to heaven. Wherever the angels carrying the soul pass by, they are asked by other angels: 'Whose pure soul do you carry?' - 'The soul of such and such, son of such and such' they will be told. When they reach heaven, the gates of heaven shall be flung open for them, and all the angels there shall accompany them to the next heaven. Thus they shall reach the seventh heaven. Allah Most High shall then say: 'Record My servant's name in *Illiyyeen* and carry him back to earth, for I created him from earth, I shall return him into it, and then bring him forth from it another time.' Then the soul shall be returned. Two angels come, shall sit down next to him and question him: 'Who is your Lord?' He shall reply: 'Allah is my Lord.' Then they shall ask: 'What is your religion?' He shall reply: 'Islam is my religion.' Then they shall ask: 'Who is that person who has been sent to you?' He shall say: 'He is the Messenger of Allah.' Then they shall ask: 'From where did you get your knowledge?' He shall reply: 'I read the Book of Allah and I believe in it.' Then a voice shall call from heaven: 'My servant spoke the truth. Dress him in the raiments of Paradise and open a door of Paradise for him so that he may enjoy the fragrance and the cool breeze of Paradise.' Then his grave shall be expanded for him as far as the eye can see. A handsome person dressed in beautiful garments and exquisitely perfumed shall then come to him and say: 'Rejoice, the promise you were given shall be fulfilled today.' He shall ask the stranger: 'Who are you?' - 'I am the good you used to do' he

shall be told. The deceased shall say: 'O Allah, let it be the Day of Judgement now so that I may be reunited with my family and my belongings!'

The Noble Prophet صلى الله عليه وسلم continued: 'When an infidel is about to die, angels with dark faces, carrying canvas arrive. They are as far as the eye can see. Then the Angels of Death comes and says: 'O impure soul, come forth, toward the wrath of your Lord!' The soul creeps deeper and deeper inside the body, but the angels rip it out just like an iron rod is ripped out from a tuft of badly tangled wet hair. They seize it and wrap it in the canvas they brought. The canvas emits a horrible stench, like rotten flesh. Then they carry the soul up to heaven. Wherever they pass by, the angels ask them: 'Whose impure soul do you carry?' - 'The soul of such and such, son of such and such' they shall be told. When they reach the gate of heaven it shall not be opened for them. The Messenger of Allah صلى الله عليه وسلم then recited: 'The gates of heaven will not be opened for them nor will they ente the Gardens of Paradise until the camel goes through the needle's eye...(Surah A'raf, Ayat 40)' Allah Most High shall then command: 'Take him to *Sijjeen*. The soul is thus thrust into the deepest layers of earth. The Messenger of Allah صلى الله عليه وسلم then recited: 'Those who ascribe partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place. (Surah Hajj, 31)' Then the soul shall be returned to the body. Two angels shall come and ask: 'Who is your Lord?' He shall say: 'Alas! I don't know.' Then they shall ask him: 'What is your religion?' He shall say: 'Alas! I don't know.' Then they shall ask: 'Who has been sent to you?' He shall say: 'Alas, I don't know.' Then a voice shall call from heaven: 'My servant has spoken a lie. Prepare for him a bed of fire and open a window to Hell for him, so that he may feel the scorching heat of Hell.' Then his grave closes over him so tightly that his ribs interlock. Then an ugly person in dirty, stinking clothes comes to him and says: 'Rejoice in your wretchedness! This is the day which you were promised.' He shall ask the stranger: 'Who are you?' He will reply: 'I am the evil you used to do.' The infidel shall then say:

'May the Day of Judgement never come! (Otherwise I will be sent to Hell.)'

Sayyidina Baraa bin Azib رضی اللہ عنہ said: 'We left together with the Messenger of Allah صلی اللہ علیہ وسلم, accompanying a bier (the remaining part of the tradition is similar to what has been mentioned above). When the soul of a believer leaves is physical confines, the angels in the heavens and on earth invoke Allah's mercy for it, and the gates of heaven are flung open for it, and all angels pray that the soul would pass by them. The soul of an infidel is taken over by an angel who is deaf, dumb and blind. He hits him with a whip, which, if it was to strike a mountain, would turn it to rubble. Then the infidel is restored to his former state - with Allah's leave, and the angel hits him again. The whole creation, except the Jinn and mankind, can hear his cries. Then a door to Hell is opened and the fire is stirred up. (*Tafseer Ibn Katheer*, 2/172)

173. The number of angels in the heavens exceeds the number of grains of sand on earth

Kaab Al Ahbar رضی اللہ عنہ says that there is no place on earth, not even equal to a needle's tip, where angels are not engaged in glorifying Allah Most High, and the number of the angels in the heavens exceeds the number of grains of grains of sand on earth, and the distance from the ankles of those angels who carry the Throne of the Almighty to their shin is equal to a distance that can be covered in hundred years.

It has been related from Sayyidina Hakeem bin Hizam رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم once asked: 'Do you hear what I hear?' The people said: 'We hear nothing.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'I hear the groaning of the heavens, and why should it not groan. In all the heavens there is no place, not even equal to a span, where angels do not stand in worship or prostrate.' (*Tafseer Ibn Katheer*, 2/418)

174. After the revelation of one Ayat all the *Jinn* left the cities

إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۖ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ
ذٰلِكُمُ اللهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ○

> 'Verily, your Lord is Allah Who created the heavens and the earth in six days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) except with His permission. That is Allah, your Lord, so worship Him. Oh, will you not remind?' (*Surah Yunus, Ayat* 3)

Allah Most High says that He is the Lord of the worlds. He created the heavens and the earth in six days. It has been said that these six days were like the days which we reckon, and it has also been said that each of these six days was equal to thousand years, as shall be explained afterwards. Then Allah established Himself on the Mighty Throne. The Mighty Throne is the most tremendous thing that has been created. It is made of red ruby, or maybe it is pure radiance created by the Almighty. Allah is the Sustainer and Cherisher of all things. He is Ever Watchful. Not even an atom in the heavens or on earth weight escapes His vision. He is All-Attentive, and His attention cannot be diverted. Falsehood does not remain in front of Him. No matter whether on the top of the mountains, in the depths of the sea, in towns or in the wilderness, the managing major affairs wil not distract Him from managing the minor ones. There is no living being the sustenance of which Allah has not taken upon Himself. He knows if makes the slightest move, if a leaf falls. There is no atom in the darkness of earth, or anything dry or moist that has not been written in the Protected Tablets, in the Book of Knowledge. When the Ayat: Verily, your Lord is Allah Who created the heavens and the earth... was revealed, the Muslims saw a great caravan. It seemed like they were Bedouins. The people asked them: 'Who are you?' The strangers said: 'We are Jinn. We left the city because of this Ayat.' (*Tafseer Ibn Katheer*, 2/434)

175. Allah's Infinite Might

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ
قَوْمٍ لَّا يُؤْمِنُوْنَ ○ فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ
قَبْلِهِمْ ۭ قُلْ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○ ثُمَّ نُنَجِّيْ
رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ○

'Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe. What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant. Then shall We save our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save the believers.' (*Surah Yunus, Ayaat* 101-103)

Allah guides His servants through the signs that abound in His creation: the heavens and the earth, the stars and the planets, the sun and the moon, night and day - look at them with an open heart and mind. Don't you see how the night enters upon the day and how the day enters upon the night? At times the day is long and at times the night is long. The heights of the heavens and its vast expanses, adorned with stars and planets, the water that falls from the sky, the earth's turning lush and verdant after having been arid and dry, the blossoms, flowers and fruits of trees, the sprouting of all kinds of herbs, different kinds of animals - all of them have different colours, different features, different benefits... the mountains and the plains, forests and orchards, settlements and wilderness, the miracles of the depths of the sea, the changing tides, and yet the sea has been submitted to those who travel on it, the ships that cross the seas... all these are signs of the Almighty, besides Whom there is no other god. But alas! The infidels do not ponder over those signs. Allah's proof has been established, neither do they believe nor will they believe. These people are merely waiting for the same days of punishment that dawned upon the nations before them. O

Prophet (صلى الله عليه وسلم), tell them to wait for that time, and that you, too, are waiting for that time, together with them. Then, when the wait shall come to an end, then We shall save Our messengers and those who follow them, and We shall destroy those who denied the prophets. Allah has taken it upon Himself to save the believers, just as He has taken it upon Himself to shower those who do good with His mercy. In the *Sahihayn* comes that the Messenger of Allah صلى الله عليه وسلم said: In the Book of Allah, the *Lawh-e-Mahfooz* which is kept on the Throne is written: 'My mercy shall overcome My wrath.' (*Tafseer Ibn Katheer*, 2/472)

176. Muhammad bin Qasim's household was uprooted and hundreds and thousands of people accepted Islam

Muhammad bin Qasim through whom the people of Sindh and Punjab were blessed with Islam was married for hardly four months to the daughter of his uncle, Ibn Yousuf, when he was sent on an expedition. He stayed four about two years and three months. Up to this day, the virtues of Muslims in the region are recorded in his name. After two-and-a-half years he was imprisoned. He became a victim of Šulaiman's tyranny. Still in prison, he embraced martyrdom. He enjoyed married bliss for only four months, then he left not only his home and this world for good. But he earned himself the reward of having brought guidance to hundreds and thousands of people, and the reward for their good deeds is even today recorded in his name.

When he was martyred, he is reported to have said:

أَضَاعُوْنِيْ وَأَيَّ فَتًى أَضَاعُوْا

'They wasted me and what a youth they wasted!'

A youth who protected their borders and who was there for them at times of difficulty, and today they wasted him. Muhammad bin Qasim's رضی اللہ عنہ household was uprooted and hundreds and thousands of people accepted Islam. (*Islahi Waqi'aat, p.* 276)

One saintly person once counselled Ahmad bin Tawloon. He got angry, had the saint put into fetters, and then threw him in front of hungry lions. Then he had proclaimed: 'Such is the fate of those who misbehave with the king.' The lions surrounded the saint. One of them came closer and started licking his hands and feet, just like animals lick their little ones. This is how animals show their love. The lion was licking the hands and feet of the saint - he did not cause him any harm, but yet the saint seemed to be uncomfortable, for he was not sure whether the lion was going to attack him. Afterward, when the saint was released from his fetters, someone asked him: 'What went through your mind when the lion licked your hands and feet?' The saint answered: 'I thought whether my hands and feet have become unclean or not.'

If Allah's greatness takes root in one's heart, then Allah makes even a lion as tame as a lamb, but alas! We are afraid of lambs that appear to be human, but we do not fear Allah. (*Islahi Waqi'at, p.* 278)

177. Those who spend beyond their limits shall soon be worn-out

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيْرًا ۢ بَصِيْرًا ۝

> 'And let not your hand be chained to your neck, nor open it with a complete opening, lest you sit rebuked, denuded. Verily, your Lord enlarges the provision for whom He wills and straitens it (for whom He wills). Verily, He is Ever-Aware, Seer of His slaves.' (*Surah Bani Israil, Ayaat* 29-30)

Man is enjoined to be moderate regarding his expenditures. He should not be as penny-pinching as though he had tied his hands to his necks when it comes to spend something, that

means so as not to give anything to anyone at all. This expression has also been used by the Jews who claimed that Allah's hands are tied. May Allah's curse befall them! How dare they associating miserliness with Allah Most High! Allah, The Bountiful, The Ever-Giving is far too exalted for that!

Allah has forbidden miserliness, and He has also forbidden His servants from being squandering their wealth, from spending beyond what they can bear. He then expounds the reason behind these two injunctions: Miserliness leads to rebuke, for everyone points fingers at a miser, condemning him. How well Zaheer has expressed this in one of his verses. He says:

وَمَنْ كَانَ ذَا مَالٍ وَّيَبْخُلْ بِمَالِهٖ
عَلٰى قَوْمِهٖ يُسْتَغْنَ عَنْهُ وَيُذْمَمْ

That means if is miserly in spite of being affluent, then soon the people will not want to have anything to do w.th him and rebuke him.

On the other hand, one who spends beynd the limits shall soon be tired and worn out. Nothing remains in his hands. He becomes weak and helpless. He shall be like an animal that trods along a road and then suddenly stops and becomes obstinate in the middle of the way. (*Tafseer Ibn Katheer,* 3/197)

Allah be praised!
This book was completed on 20.01.2007 (1st Muharram 1428)
after the *Asr*-prayer in the *Haram* of Makkah.
May Allah accept this effort and make it a treasure in the Hereafter.
Ameen

(The English translation was completed with the help of Almighty Allah on Wednesday, 26.12.2007 corrsponding to15th Zul Hijjah 1428)

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِعِزَّتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ.
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ
وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

بسم اللہ الرحمٰن الرحیم

Scattered Pearls Vol. 7

1. How Maulana Umar Palanpuri رحمۃ اللہ علیہ was received after his demise

Maulana Umar Palanpuri رحمۃ اللہ علیہ had just passed away. His bier had not been lifted yet, when a person blessed with spiritual vision saw that Allah Most High said to His angels: 'Spread some carpets from the Noble Prophet's صلی اللہ علیہ وسلم resting place in My servant's grave, and get new carpets from Paradise to be spread where My beloved (صلی اللہ علیہ وسلم) rests.'

What, is it amazing if a person who had dedicated his whole life to religion, who had sacrificed each and every moment of his existence for the sake of the religion brought by Allah's beloved صلی اللہ علیہ وسلم, receives such honour? *(Monthly 'Al Mahmood' Rabius-Sani* 1429/ *April* 2008*)*

2. A special distinction for those who are blind

Question: Who shall be the first ones to behold Allah Most High?

Answer: Hasan Basri رحمۃ اللہ علیہ said that a blind person the first one to behold Allah Most High. Hasan Basri رحمۃ اللہ علیہ further said that when Allah Most High manifests Himself to the People of Paradise, then they shall be so absorbed by the BeatificVision that they shall forget all the blessings of Paradise.

How amazing is Your countenance, o Beloved!
After beholding You, nothing seems beautiful to me!

(Jannat ke haseen manazir, p. 591*)*

3. Sins because of which Allah makes the winds go mad, the earth faithless, and the seas unruly

Sayyidina Ali رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ و سلم said: 'When my Ummah shall fall prey to fifteen vices, all kinds of calamities shall befall them.' Someone asked: 'O Messenger of Allah صلی اللہ علیہ وسلم, what are these vices?' He صلی اللہ علیہ وسلم said:

1. When spoils of war are being considered as personal assets
2. When entrusted goods are being considered as booty
3. When *Zakah* is being considered as a fine
4. When religious knowledge is being acquired for worldly ends
5. When men begin to obey their wives
6. And disobey their own mothers
7. When a man treats his friends well, but maltreats his father
8. When noise is being made in the mosques
9. When the worst of a people becomes their chief
10. When the vilest of a nation becomes their leader
11. When a person is being honoured by others only so that they may be saved from his mischief
12. When liquor is being freely consumed
13. When men begin to wear silken clothes
14. When songstresses, dancing girls and musical instruments become common
15. When the later generations of this *Ummah* criticise the earlier generations,

Then wait for a red storm to be let loose against such a people, and earthquakes, and for people to be swallowed by the earth, and for their faces to be wiped out, and wait for stones to fall from the sky. And also wait for those signs that shall swiftly succeed one another, just as pearls fall from a broken thread, one after the other. (*Jami Tirmidhi* 2/44)

4. A strange incident of obedience to one's mother

Sayyidina Musa علیہ السلام once asked Allah: 'Who shall be my

companion in Paradise?' Allah Most High inspired to him: 'Such and such butcher.' He did not mention the name of any saint or martyr, He mentioned a simple butcher. This amazed Sayyidina Musa عليه السلام so much; he could not help but going to see that butcher. The butcher was sitting in the market, selling meat. At nightfall, he kept the meat in a bag, closed his shop and went home. Sayyidina Musa عليه السلام, too, went with him, saying: 'Brother, let me go with you!' The butcher did not know that the person coming along with him was Sayyidina Musa عليه السلام. He just said: 'Fine.' At home, the butcher cut the meat into small cubes and prepared some gravy. He also kneaded dough and made bread. Then he disappeared for a short while, and then he returned, carrying an old woman. He fed her small morsels with his right hand, cleaned her face and then carried her back. The old woman mumbled something Sayyidina Musa عليه السلام could not understand. When the butcher returned, Sayyidina Musa عليه السلام asked him: 'Who is this old woman?' He replied: 'She is my mother. In the morning, before going to the market, I do all her work for her, and in the evening, when I come home, I attend to her first. Only then I go to look after my own family.' Sayyidina Musa عليه السلام asked: 'Did she say something?' The butcher said: 'Yes, she says the same thing every day. Strange, whenever I attend to her, she says: May Allah grant you Sayyidina Musa's company. But I am just a mere butcher and he is a prophet...' (*Allahu Akbar!*)

5. Disobeying one's mother is a sign of Judgement Day

Someone asked the Noble Prophet صلى الله عليه وسلم: 'O Messenger of Allah! When will Judgement Day come?' He said: 'Only Allah knows that.' The person said: 'Then let me know some signs at least.' He صلى الله عليه وسلم said: 'When children talk to their mothers as to their servants; then the Day of Judgement shall come. When children talk to their parents as to their servants, and when they treat them like their servants, then know that the Day of Judgement is very near.'

6. A small mistake but great consequences

Once there was a famine in an Afghan city. In this city, there happened to family belonging to the offspring of Allah's Messenger صلى الله عليه و سلم. Unfortunately, the head of the family died, leaving his children orphaned. The famine drove those orphans out of the city. One of them, a young woman, went to Samarqand. She accommodated her children in the local mosque and then went to the governor's place, asking him for shelter and support. When the governor heard that the woman belonged to the offspring of Allah's Messenger صلى الله عليه و سلم, he said to her: 'Do you have here any witnesses to support your claim?' She said: 'I am a stranger to this land, how could I have witnesses here?' - 'Well then,' he said, 'over here everyone makes claims to belong to the family of Allah's Messenger. Go away.' When she left, someone said to her: 'Listen, there is a Magian, a fire-worshipper, but very generous. Why don't you go to him?' The woman then went there. The Magian told her that she was most welcome to stay in his house, and he arranged also for her food and drink.

In this very night, the governor of Samarqand saw in his dream that the Messenger of Allah صلى الله عليه و سلم stood in Paradise, and behind him there was a splendid palace. The governor asked: 'O Messenger of Allah (صلى الله عليه و سلم), to whom belongs this palace?' The Messenger of Allah صلى الله عليه و سلم said: 'To a believer.' The governor said: 'O Messenger of Allah (صلى الله عليه و سلم), I am also a believer!' Upon this the Messenger of Allah صلى الله عليه وسلم remarked: 'Do you have here any witnesses to support your claim?' That person turned pale. The Messenger of Allah صلى الله عليه و سلم then went on: 'One of my daughters came to you, and you asked her to produce witnesses...' And then that person was scolded like anything. When he woke up, he was completely drenched in sweat. He went straight to that Magian and said: 'Send this family to my place. In turn I will give you whatever riches you ask for.' The Magian said: 'I have not acquired this honour through any effort on my part. I was granted this blessing, not you. I have become a believer and I have embraced Islam. The palace you saw

and that had been for you has been given to me instead. How could I ever send this family to you? You were scolded in front of the palace while I was inside, listening.'

7. A thought-provoking dialogue

A person came to the Messenger of Allah صلى الله عليه و سلم and said: 'O Messenger of Allah (صلى الله عليه و سلم) my mother is very ill-tempered.' He صلى الله عليه و سلم replied: 'She was not ill-tempered when she bore you in her womb for whole nine months.' That person said: 'I am speaking the truth. She is really ill-tempered.' He صلى الله عليه و سلم replied: 'She was not ill-tempered when she stayed awake whole night long for your sake and gave you suck.' That person said: 'I have repaid my mother what she did for me.' The Messenger of Allah صلى الله عليه و سلم asked: 'What did you do for her?' That person replied: 'I took her for Hajj, carrying her on my shoulders all the time.' The Mercy for the Worlds gave then the decisive reply. He said: 'Do you really think you could have repaid her the mere pangs of childbirth with this?' *(Taken from: Husn-e-Maasharah, p. 48)*

8. Serving one's mother might lead to the forgiveness of major sins

One man came to Sayyidina Abdullah bin Abbas رضى الله عنهما and said: 'I had proposed to a girl, but she rejected my proposal. Then someone else proposed to her and she accepted his proposal. I was overtaken by jealousy and killed the girl. Tell me please, is there any way I can repent from my crime?' Sayyidina Ibn Abbas رضى الله عنهما asked him: 'Is you mother alive?' That man replied: 'No, she has passed away.' Sayyidina Ibn Abbas رضى الله عنهما then said: 'Go and repent from the bottom of your heart, and do such deeds which bring you closer to Allah and which are pleasing to Him.' When Zaid bin Aslam رحمة الله عليه came to Sayyidina Abdullah رضى الله عنه, he asked him: 'Why did you ask that man about his mother?' Sayyidina Abdullah رضى الله عنه replied: 'I don't know of any deed that could bring one closer to Allah and that is more pleasing to Allah than kind treatment of one's mother.'

A similar incident had taken place during the days of Allah's Messenger صلی اللہ علیہ وسلم. One man came to the Noble Prophet صلی اللہ علیہ وسلم and said: 'O Messenger of Allah (صلی اللہ علیہ وسلم) I have committed a horrible crime? Is there any way I can repent?' The Mercy for the Worlds asked: 'Is your mother alive?' That man replied: 'No, she has died.' The Messenger of Allah صلی اللہ علیہ و سلم then asked: 'Is your mother's sister alive?' He said: 'Yes.' The Messenger of Allah صلی اللہ علیہ وسلم then told him to go and treat her well.

From these incidents one can easily conclude what an honourable position a mother holds, and how much importance Islam gives to treating one's mother well. If a person who has committed a great sin wants to avert the punishment and please his Lord, then he should treat his mother well. This was the advice given by Allah's Messenger صلی اللہ علیہ و سلم. And -Allah's mercy knows no bounds! If one's mother has died, then a person can still work for his Hereafter through treating his mother's sister in kindness. *(Taken from: Husn-e-Maasharah, p. 53)*

9. A common complaint that parents have

The same children whom a mother untiringly serves day and night, dedicating her whole strength to them, praying for their welfare with tearful eyes, if the same children disappoint their doting mother's hopes, if they -against her expectations- become disobedient and rebellious, then which words would suffice to describe the anguish and grief a mother feels at that time.

Nowadays, apart from a few fortunate families, every household has got the same complaint: that the children are negligent of their parents' rights, that their hearts are void of respect and obedience towards their elders. It seems as though serving one's parents, treating them well, pleasing them, considering their feelings, etc. have all lost their meaning.

This is a very common grievance. No matter whether you attend any gathering or visit someone, all parents seem to have the same complaint: that children have become disobedient and rebellious. Then there are also most certainly some elderly ladies quick to point out that during their days children would not even dare to

speak aloud in front of their parents. Then they usually start a long discourse on how times have changed, how much society has degenerated under unwholesome influence of the media, erroneous theories and thoughts, vulgar literature, education that is void of ethics and moral, etc. Women present cannot help but agree, feeling a certain degree of relief (that they are not to blame). After all, what could the poor parents possibly do under such circumstances? This is a highly regrettable state of affairs.

10. A tragic incident regarding a little girl

The people of Bani Tamim were particular given to the horrible custom of burying their daughters alive. When the chief of this tribe, Qais bin Asim accepted Islam, he mentioned how he himself had buried his innocent daughter alive. He said:

O Messenger of Allah (صلی اللہ علیہ و سلم)! I had been on a journey. During my absence, a daughter was born to me. Had she been born in my presence, I would have killed her as soon as I had heard her voice. Her mother however disinclined, looked after her for a couple of days. These few days were enough to soften her heart for her newborn. She began to shudder at the very thought that I might kill this angelic creature upon returning from my journey. She thus gave her daughter to her sister so that she may take care of her. Then, when the girl had grown up, she thought, I might have some tender feelings for her. When I came back home, I was told that my wife had delivered a stillborn child. Thus the matter was settled for me. In the meantime however, my daughter was brought up by her maternal aunt until she had grown up a little. One day I had to go out for some reason. My wife thought that this was a good opportunity to call her daughter over to her home. However, I came back home sooner than expected, and what did I see? A beautiful little girl was frolicking around in my home... I felt a strange kind of affection towards that girl. My wife read the expressions on my face, and she thought this to be feelings of paternal love. I asked her: 'Dear wife, whose daughter is this? What a lovely girl she is!'

My wife then told me the whole story. I could not help but hug

the little girl. Her mother told her that I am her father, and she hugged me in turn. Her father's love made her happier than anything else. 'Father, my dear, dear father', she kept saying again and again. When she came running to me, calling me 'Father, my dear, dear father', I felt a strange kind of solace envelop me.

Thus the days passed by. My daughter grew under the shade of love and affection, free from all kinds of worries and concerns. But whenever I looked at her, I would also think that because of this girl I might one day get a son-in-law, and that I would have to bear this disgrace that my daughter becomes another's wife. How could I then ever face the people again? All my honour would be destroyed. Finally my sense of personal honour got the better of me. I could not bear these thoughts any longer, and so I decided that I would bury this cause of disgrace so as to get rid of her. I said to my wife: 'Dress up my little girl. I want to take her with me somewhere to a feast.' My wife bathed her, dressed her in clean clothes and brushed her hair. The girl was delighted to accompany me somewhere. I then left to take her to a desolate place. The girl was jumping with joy, and I, stone-hearted person that I was, could not think of anything but to bury her as soon as possible.

What did this little girl know? She walked next to me, holding my hand, and then, in the next moment, she would run ahead of my, all the time chattering in her sweet, sweet voice. Then we stopped at a place. I began to dig a hole in the ground. My daughter was amazed. She asked me: 'O father, why are you digging a hole here? What are you digging this hole for?' Little did my daughter know that her heartless father was digging her grave to silence her forever.

While I was digging, dust soiled my clothes. My innocent sweet girl kept brushing off the dust with her little hands, and she kept saying: 'O father, your clothes are getting dirty!' When I had finished digging, I took her and threw her into the hole, and started to throw dust on her as fast as I could. My girl looked at me, in fright and amazement and she cried out: 'O my dear father, what are you doing? Dear father, what wrong have I done? Father, why are you burying me in this hole?' But I pretended to

be deaf, dumb and blind, until I had completely buried her. O Messenger of Allah (صلى الله عليه وسلم)! I was so cruel and heartless that I did not feel the least bit sorry for her. After I had buried her, I took a deep breath of relief and went back home.'

After listening to the tragic story of that little girl, the Noble Prophet صلى الله عليه و سلم began to cry. Tears flew from his blessed eyes, and finally he said: 'That is the height of cruelty and heartlessness. God shall not show mercy to one who does not show mercy to others.'

11. Heart-rending deeds

A man came to the Noble Prophet صلى الله عليه و سلم and told him about his life before he accepted Islam. Listening to his narrative made the Noble Prophet صلى الله عليه وسلم restless. The man said:

O Messenger of Allah (صلى الله عليه وسلم) we were an ignorant people, void of any knowledge. We worshipped stones and killed our beloved children with our own hands. O Messenger of Allah (صلى الله عليه و سلم), I had a darling of a daughter. Whenever I called her, she would come running. One day I called her, and she rushed towards me, full with joy. I took her by her hand and we started walking. Not far from my house there was a very deep well. When we reached there, I stopped. Then, o Messenger of Allah (صلى الله عليه و سلم) I took my daughter by her hand and threw her into the well. My innocent girl kept crying: 'Father, o father!' O Messenger of Allah (صلى الله عليه وسلم), that were her last words...

When the Messenger of Allah صلى الله عليه و سلم heard this heart-wrenching story, tears trickled from his eyes. One of the companions who happened to be present reprimanded the man for having grieved Allah's Messenger صلى الله عليه وسلم. However the Messenger of Allah صلى الله عليه و سلم said: 'Don't scold him. He has come to find a remedy for what ails him. Then the Messenger of Allah صلى الله عليه وسلم told the man to repeat his story. The man did just that. Allah's Messenger صلى الله عليه و سلم was overtaken by a strange condition. His beard had become wet from tears. Finally he said: 'You have accepted Islam, and because of your accepting Islam all the sins you committed during the days of

ignorance have been forgiven. Now go and do good deeds.' *(Musnad Darimi)*

Only Allah knows how many innocent and helpless girls had become victims of such cruelties, how many girls were buried alive by their own parents, how long these days of wanton bloodshed lasted. But even during these days of darkness there were some sympathetic, soft-hearted human beings who tried their best to save girls from such barbarity. However, individual efforts alone could not set an end to this cruel custom.

12. A man who saved ninety-four girls from a gruesome death

Farazdaq was a renowned Arab poet. He prided himself in the fact that his grand-father, Sayyidina Sa'sa'ah رضی اللہ عنہ had saved many girls from being buried alive, and that during a time when the Arabs would feel ashamed at the very thought of having a girl in their home. Sayyidina Sa'sa'ah رضی اللہ عنہ narrates his story thus:

Once I went out to look for my two she camels that had run away. In the distance, I saw a fire. One minute the flames would flare up, and the next minute it seemed as though they were extinguished, only to flare up again. I thought: Maybe a person in distress has lit this fire. Maybe he needs my help. I shall certainly try to help him. I made my camel run faster, and very soon I had reached the area of Bani Anmar. I saw an old man with dishevelled hair sit in front of his house, grinding his teeth, and nearby there were many women who had formed a tight circle around another woman in labour. I greeted the man and asked him if everything was fine. I learnt that the woman was in labour for the last three days. I was still chatting with the old man, when the women shouted that the child has been delivered. The old man shouted back: 'If it is a boy, then fine. But if it is a girl, then I do not even want to hear her voice. I'll kill her then and there.'

I asked the old man very softly not to do that, and that the Almighty will provide for her. The old man thundered: 'No! I cannot let her stay alive. I will not be at ease until I have killed her.' When I again requested him, he had changed his approach.

He said: 'If you are so sympathetic indeed, then pay her price and raise her yourself.' I said: 'Well, I am willing to pay for her.' I thus paid her price and happily returned to my home. I solemnly swore to the Almighty that I shall raise her with affection and mercy, and I also swore that if I happen to meet any such stone-hearted person again who wants to kill his daughter, then I would definitely not let him do so. I will pay him to give me his daughter, and I will raise her with love and mercy.

This went on until Sayyidina Muhammad صلى الله عليه و سلم was blessed with prophethood. By then I had saved ninety-four girls from the clutches of their heartless fathers. The arrival of Islam then set an end to this curse.

Islam has purified society from such cruel customs. Islam taught us that those who are dear to Allah pray for their families, asking Allah to make them coolness for their eyes:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

> And those who pray: "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." *(Surah Furqan, Ayat 74)*

13. An incident between Sayyidah Fatima and Sayyidina Ali رضی اللہ عنہما

Once the Messenger of Allah صلى الله عليه و سلم went to visit his daughter and son-in-law. When he reached there, he found Sayyidah Fatima رضی اللہ عنہ sitting alone. He asked her: 'Where is your cousin?' She said: "There was some difference between me and him, and he left the house. He not even took his nap at home.'

The Noble Prophet صلى الله عليه و سلم said to a man: 'Go and try to find Ali.' That man said: 'He is sleeping next to the wall of the mosque. His sheet has slipped of, and his body is smeared with dust.' The Messenger of Allah صلى الله عليه و سلم went to Sayyidina Ali رضی اللہ عنہ, brushed the dust off his back said: 'Get up, o Abu Turab. Get up, o Abu Turab.' *(Abu Turab means Father of dust)*

14. Sayyidina Ya'qub's عليه السلام desire

Sayyidina Anas رضی اللہ عنہ related that once the Messenger of Allah صلی اللہ علیہ و سلم said: A person came to Sayyidina Ya'qub عليه السلام and asked him why he had lost his eyesight and why his back has become bent. Sayyidina Ya'qub عليه السلام replied: 'The many tears I had shed for Yusuf extinguished the light of my eyes, and my grief for Bin Yamin weighed down on my back.' Right then Sayyidina Jibril عليه السلام entered upon Sayyidina Ya'qub عليه السلام and asked: 'Are you complaining about Allah?'He said: 'No, rather I put my sorrow and grief in front of Allah.' Sayyidina Jibril عليه السلام said: 'Allah knows well what grieves you.' Then he left. Sayyidina Ya'qub عليه السلام went into his room and said: 'O Lord, don't you have mercy on an old man? You took my eyesight and bent my back. O Lord, return my two flowers to me so that I may smell them just one more time. Then do with me whatever You like.' Sayyidina Jibril عليه السلام returned and said: 'O Ya'qub, Allah confers His *Salam* upon you and he says: Ya'qub, rejoice! Even if your two sons had died, We would bring them back to life so that your eyes may be cooled by beholding them both.' *(Targhib wa Tarhib,* 3/350*)*

15. How the way a great mother brought up her child changed the lives of countless people

A caravan of traders was on its way to Baghdad. Among the caravan was a young lad. Under many prayers and advices, his mother had sent him with the caravan so that he might safely reach Baghdad to acquire religious knowledge and become a source of inspiration for others.

The caravan was moving onwards peacefully, when out of a sudden, highwaymen attacked. The people of the caravan tried all kinds of tricks to hide at least some of their goods from the robbers, but in vain. Neither tricks nor pleads for mercy could work anything against the robbers, and each man of the caravan was robbed of all his belongings. When the robbers were about to leave, they saw that poor young lad, who seemed quite upset.

One of the robbers said: 'What about you, have you got anything?'

The boy said: 'Yes, I have got forty Dinar.'

The robber mustered him from head to toe and said mockingly: 'Oh, you have got forty Dinar! (The robber would not believe him as the boy was obviously poor and in quite a tattered condition.) From where did you get them, and if you have indeed forty Dinar, then why are you telling us?' The robber then decided to take this strange boy to his chief.

The robber said: 'Chief, have a look at this boy. He claims to have forty Dinar.'

The chief asked him: 'Lad, do you really have forty Dinar?'

'Yes, I have got forty Dinar', replied the boy. - 'Well, where are they?' probed the chief, looking at the boy in utter amazement.

The boy said: 'They are in the pouch tied around my waist.'

The chief reached for the pouch, took out the money and counted it. There were really forty Dinar. For a while, the chief looked at the boy. Then he asked him: 'Where are you headed, lad?'

He said: 'I want to learn about my religion. I am heading to Baghdad.'

The chief asked him: 'Do you know anyone there?'

'No', said the boy. 'It is a completely strange place for me. I was given those forty Dinar so that I can acquire religious knowledge with complete peace of mind, without having to worry about my food or my lodging, and without having to become a burden for anyone.'

The chief listened to the boy with great interest. The boy's talk made him thoughtful. He wondered why the boy had not tried to hide the money. If he had not said anything, no one would ever have thought that such a tattered looking boy could carry such a great sum. Why did the boy not think that he was going to a strange place, that his education and future depended on that money. Why did he not just keep it hidden? The boy's honesty and simplicity had aroused the chief's conscience.

Finally he asked: 'Lad, why did you not hide the money? If you had not said anything, if you had simply denied that you own anything, no one would ever have doubted your words.'

The by answered: 'When I left my home, my mother told me: 'Boy, no matter what, but you must never ever speak a lie.' How could I ignore my mother's words?'

The spirit of humanity awoke within the chief. He thought that this young boy was not willing to go against his mother's words, even though he saw his future ruined, whereas I have disobeyed my Lord's command for such a long time. He then hugged the boy, returned the money to him, and returned the people of the caravan their belongings, too. Then he fell on his face, prostrating himself in front of his Lord, and repented from all his past sins. Divine mercy covered him, and within no time the chief of robbers became a great saint whose learning and piety became a source of benefit for many, many people. Thus the teachings that one honourable lady gave to her son, did not merely raise her son to a high position, but it also changed the fate of a group of highwaymen. The young boy in this story is the same person who is now remembered by the whole Islamic world as Shaikh Abdul Qadir Jilani رحمة الله عليه, a person whose mere name causes the tide of faith to rise high.

16. Looking for a suitable match

Parents usually delay their offspring's marriage as no suitable match is available. Trying for a suitable match is definitely a justified and commendable course of action, rather it is the moral obligation of every parent. The Islamic teachings also demand that parents try to find a suitable spouse for their children.

Islam does not expect parents to marry off their children to anyone who comes across their way, whether good or bad, without giving the affair a second thought. Marriage is an extremely serious matter. It affects the whole life. It affects not only this worldly life, but the effects of a marriage can even reach up to the Hereafter.

It is a very serious matter, indeed. One should definitely be very careful when trying to find a match. However, one's thinking and one's care should be in the light of Islam and nothing else. You should have in mind the criteria that were laid down by Islam regarding the selection of a spouse. You ought to analyse whether you really select your children's spouse according to the Islamic guidelines, or not. Be honest with yourself. Is it possible that your child's marriage is delayed because the criteria that you have in mind while trying to find a spouse are not the same as those laid down by Islam? Do you give importance to something that has not been considered as important in our religion? Do you consider some matters as important because they are considered as important by the society you live in? Or do you insist on some points only because you do not bother to know about what Islam has to say in this regard?

17. The criteria for selecting a spouse

A person contracts a marriage usually for any of the five following reasons:

a) Wealth and financial standing
b) Lineage
c) Beauty
d) Religion and moral character
e) Education

No doubt, these five factors are all important in their own right. No one can deny the importance of wealth and a secure financial position, especially in this era. Lineage and family back-ground cannot be completely overseen for a couple of reasons, either. Some communities and clans that have had a low social standing since ages tend to develop economical, intellectual, social and moral weaknesses. At times, the way of thinking and approach to life is so different that a harmonious co-existence within the bond of marriage becomes near impossible.

Physical beauty and appearance are also of fundamental importance. Looks can be the decisive factor especially in case of a girl. Who could

deny that Allah has endowed mankind with aesthetic sense, and that human beings are attracted by beautiful things?

The importance of education is also beyond denial. Especially in this age, a person's educational background and degrees are given high consideration. And indeed, high education raises a person's spirit, adorns him with culture and it becomes a source of honour and respect. It leads to a pleasant, prosperous life and a respectable place in society.

Remains religion and moral character. Obviously, as Muslims we ought to value these two points very much. How could a Muslim mother possibly look for all kinds of positive traits in a prospective match for her child, and at the same time ignore this factor, or not give it due importance?

If you strongly desire to and indeed try to find a match for your child that combines all five virtues, then your intentions are highly laudable, indeed. You have got the right mindset, and your efforts in this direction are justified. Who would not want his or her child to marry a person who combines all five virtues?

Islam does not denigrate your desires and your efforts, not at all! Rather, Islam fully respects your feelings.

If you indeed succeed in finding your child a spouse in whom all of those five virtues are combined, then this is a great favour from Allah Most High. However, this happens rarely under normal circumstances. Every prospective match is lacking in one regard or the other. Where there are some virtues, there are usually some shortcomings, too. This is in fact a kind of test for you. While selecting a spouse, you should keep in mind the Islamic criteria, and you should give preference to those traits that are given preference to in Islam.

18. Guidelines given by the Messenger of Allah صلی اللہ علیہ وسلم

The Messenger of Allah صلی اللہ علیہ و سلم instructed us to consider religion and moral character above everything else, and to be grateful to Allah for whatever trait from among the remaining four traits one might get, and not to delay matters without any

solid reason. Under no circumstances should you select a spouse who lacks in matters of faith and character, even though the potential candidate might be wealthy, handsome, educated and belonging to a good family. Religion and character are the very first things Muslim parents should look for. A person who lacks in these matters, even though he or she excels in all other regards, is not worthy of being united with your beloved child in marriage, to become your daughter-in-law or your son-in-law. Religion and a good character can make up for shortcomings in other aspects, or let us say that for the sake of religion or character one might be prepared to put up with other weaknesses, but no one in his right mind would ever put up with a irreligious, immoral person, even if he or she excels otherwise in all aspects. Nothing could make up for a lack of religion and character.

The Messenger of Allah صلی اللہ علیہ و سلم said: A woman is usually married for four reasons: Wealth, lineage, beauty and religion. Marry a woman because of her religion, and you will fare well.

From this Hadith is learnt that you should try to find your son a religious minded wife, whose character reflects Islamic values. Through such a woman your home can easily become a stronghold of Islam, and the children born from such a woman shall be full of the spirit to propagate the message of Islam.

Similarly, when you try to find your daughter a good husband, the first thing you should look for is religion and a good moral character.

Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ و سلم said: 'When you receive a proposal for your child, and you are satisfied with the person's religion and moral character, then marry him to your child. If you don't do that, there will be great mischief on earth.'

This Hadith tells you quite clearly that when you receive a proposal for your daughter, and you are satisfied with the young man's character and religion, and you know for sure that he is god-fearing, pious, regular in offering the prayer and keeping the fast, and if his personality is moulded according to the

Islamic ideals, then it is not right for you do defer the matter on one pretext or the other. You should get the two married, with perfect reliance on Allah, and hoping for the best. This is so because religion and a good moral character are the most important things in a marriage. A society in which other things are preferred over religion and character, like for example wealth or beauty, soon falls prey to great mischief, and no power on earth can then come to rescue.

19. Are you prepared for death?

1. Have you written your testament?
2. Have you repented from your sins?
3. Have you repaid your debts?
4. Have you paid your wife's *Mahr*?
5. Have you discharged all your financial obligations (like *Zakah*)?
6. Have you discharged all your physical obligations (like prayers and fasts)?
7. Do you have to make up for any prayer you missed?
8. Do you have to make up for any fast you missed?
9. Have you performed *Hajj*?

20. Respect for the Holy Qur'an

Question: Highly respected (scholar) Maulana Muhammad Yunus Palanpuri *damat barakatuhum, As-Salamu alaikum wa rahmatullahi wa barakatuhu*

I am greatly concerned by the disrespectful way in which pages containing sacred words and worn out prints of the Holy Qur'an treated. Also in mosques the Holy Qur'an is kept in a highly disorderly manner, often without any protective cover. This sight indeed hurts me a lot. I am a regular reader of 'Scattered Pearls', and indeed, this is a book which is being read in thousands of households. It would be of great benefit to the Ummah if you could publish my concern and your response in any of the coming editions of 'Scattered Pearls'. There should be an end to the disrespectful way in which the Holy Qur'an is

being treated. Kindly throw some light on this issue so that this disrespect can be stopped. We are eagerly awaiting your reply.

Yours sincerely,

Muhammad Afzal Ladiwale
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Mumbai Pune Road,
Kosa, Mimbra District Thana

Answer: What you wrote regarding Allah's Book and Word, the Holy Qur'an, had upset me greatly. This kind of disrespect which is witnessed in mosques or Muslim households, causes me a lot of spiritual distress.

First of all we need to understand the status and the true value of the Holy Qur'an. The former heavenly scriptures were only referred to as 'Books' or '*Kitab*', but the Holy Qur'an is more than just a book, it is the very Word, the '*Kalam*' (word) of Allah Most High. All of the Holy Qur'an was first inscribed in the *Lawh-e-Mahfooz,* and then it was revealed in bits and pieces over a period of twenty-three years, as per requirement. Revelation took place as follows: Allah Most High would recite His Word unto Sayyidina Jibril (Gabriel) عليه السلام who would then descend to Sayyidina Muhammad صلى الله عليه و سلم and convey to him these words as revelation.

What a magnificent book! A book that is the actual word of Allah Most High! And yet, this Ummah shows such great disrespect towards it. No amount of tears we shed would suffice to show our regret over this situation... Sayyidina Muhammad صلى الله عليه و سلم is the last Messenger and Prophet of Allah. Similarly, the Holy Qur'an is the last Book revealed by Allah. There shall be neither any other Prophet nor any other Book until the Day of Judgement.

We are lucky to have this last Book with us, but we are not able to discharge our duties towards this book. We only recite it to confer

reward to our deceased ones, and we pick it up only when we need to take an oath. However, this book was revealed so that we may reflect over it, ponder over it, spend our lives according to it, and apply its teachings so that we may prosper in this world and in the next. What could be more regrettable than the fact that Muslims themselves have no respect for the Holy Qur'an.

It is not nice to write this, but our behaviour towards the Holy Qur'an is somewhat like that: We purchase good clothing for ourselves, but when it comes to making a cover for the Holy Qur'an, we say to our wives: 'Why don't you just make one from an old cut piece of cloth?' Is this attitude not sickening? On one hand is this great book, the word of Allah Most High, which was revealed to Allah's Final Messenger صلى الله عليه و سلم, and on the other hand is this shocking behaviour. How long will Allah Most High tolerate this?

It is not difficult to properly dispose off old, tattered pages of the Holy Qur'an. Instead of leaving them here and there, just keep them in the boxes outside the mosque which are especially designated for that purpose. The people in charge of the mosque will then keep the pages in a river (which is the actual way of disposing old pages containing sacred texts). You can make some similar arrangements at your home. Why not just keep a bag or a box in which you collect old pages, *Ayaat* (verses), *Ahadith* (traditions) or religious articles cut out from the newspaper, the calendar containing *Sahri* (before dawn fast starting) and *Aftaar* (sunset fast breaking) timings for the month of *Ramadhan* (fasting month of Lunar calendar), etc. then, when the bag or the box is full, you can go to the sea and place the pages in the water. Thus you will be saved of showing disrespect towards the Holy Qur'an, and no Non-Muslim shall have a reason to taunt you that you Muslims throw your religious books everywhere...

Understand it well: *Ba Adab, ba naseeb. Be adab, be naseeb*

(A person who is respectful and well-mannered shall prosper, and a person who lacks respect and manners shall not be prosperous.)

Treating old, tattered pages of the Holy Qur'an or other Islamic literature in a disrespectful manner is a great sin. Even in mosques the Holy Qur'an should be wrapped in neat and clean covers made of good material. Keep the Holy Qur'an in its proper place, and do not just leave it where you please. Keep the different copies of the Holy Qur'an sorted by their size. Do not place a big edition over a small edition, as it might fall down.

Many worshippers keep the Holy Qur'an on the pulpit. This too, is wrong. The pulpit is not meant to serve as a shelf. Mosques are usually equipped with either racks or boards where the Holy Qur'an can be kept. The pulpit is there so that the Imam or preacher may stand or sit on it when he delivers a sermon. The pulpit is meant for delivering speeches and sermons and not to store the Holy Qur'an or any other religious book there.

Duly regarding your request, your query along with my reply shall be published in 'Scattered Pearls' so that as many readers as possible may benefit therefrom. May Allah guide us to respect, honour, love, and revere His last revelation as it is due to it, and may He save us from all kinds of disrespectful behaviour. *Ameen.*

(Maulana) Muhammad Yunus Palanpuri
13 Shawwal 1427 (26.10.2007)

21. Money can buy us books...

Money can definitely help us to acquire some worldly benefits. But there are things that not even money can buy:

- Money can buy us glasses. It can't buy us eyes.
- Money can buy us a comfortable bed. It can't buy us peaceful sleep.
- Money can buy us books. It can't buy us knowledge.
- Money can buy us flattering. It can't buy us love.
- Money can buy us ornaments. It can't buy us beauty.
- Money can buy us services. It can't buy us children of our own.

❖ Money can buy us dyes. It can't buy us youth.

Instead of hankering after worldly riches, a human being should rather strive for knowledge, such knowledge which yields the good of this world and the Hereafter.

22. The God-fearing poor shall be close to Allah

Sayyidina Usama bin Zaid رضی اللہ عنہ said: The person who shall be closest to Allah on the Day of Judgement is he whose suffering hunger, thirst and worries was the longest. If such a person disappears, no one would miss him. At night when the people lie down on their beds, such a person bows and prostrates himself in front of his Lord. And when the earth looses such a person (i.e. when he dies), it cries for him. If you happen to see such a person in a settlement, then know that such people are signs of faith in this settlement.'

23. Why friends are called *'Dost'* in Urdu

The *daal* stands for *dard* (sympathy). A true friend is one who stands by you during difficult times.

The *waw* stands for *wafaa* (faithfulness). A true friend will always be faithful to you.

The *sin* stands for *sachai* (honesty). A true friend will always be honest with you.

The *tay* stands for *taba'dari* (conformity). A true friend will always be prepared to comply with your requests.

24. Some excerpts from Hasan Basri's رحمۃاللہعلیہ biography

1. Someone came to the Mother of the Faithful Sayyidah Um Salamah رضی اللہ عنہا and conveyed her the good news that her maid-servant Khairah had just given birth to a baby-boy. Sayyidah Um Salamah رضی اللہ عنہا was so overjoyed to hear this that her blessed face was literally shining with joy. She went to see the newborn as soon as possible, and she made arrangements to shift the mother and the child to her own home. She loved and cared for this maid-servant of hers a lot.

This is why she wanted her to stay with her till she had recovered from the birth.

2. The messenger had just announced the birth of the boy, when Khairah herself had come to Sayyidah Um Salamah's رضی اللہ عنہا house, carrying her baby in her arms. Seeing the innocent child, Sayyidah Um Salamah رضی اللہ عنہا could not restrain her feelings. She rushed forward, took the child and fondled him to her heart's content. The little boy was indeed a gift of the Almighty - beautiful features, fair complexion and so healthy that one who saw him could not help but adore him. Sayyidah Um Salamah رضی اللہ عنہا asked: 'Khairah, have you got any name for him?' She replied: 'No, my dear mother. I want you to give him a name.' Sayyidah Um Salamah رضی اللہ عنہا said: 'Then, hoping for Allah's mercy and grace, I shall name him Hasan.' Thereafter she raised her hands and prayed for the little one's welfare.

3. Hasan's birth brought joy not only to Sayyidah Um Salamah's رضی اللہ عنہا house. Another family, too, was delighted by the new arrival. That was the family of Sayyidina Zaid bin Thabit, scribe of the Divine Revelation, whose slave Yassar was the father of the child. Sayyidina Zaid bin Thabit رضی اللہ عنہ held his slave Yassar in great esteem.

4. Hasan bin Yassar, who became later on known as Hasan Basri, grew up in the house of Allah's Final Messenger صلی اللہ علیہ و سلم, under the care of his wife Hind bint Abi Umayya, who was better known as the Mother of the Faithful Sayyidah Um Salamah رضی اللہ عنہا.

Sayyidah Um Salamah رضی اللہ عنہا was one of the most intelligent, knowledgeable, beautiful and accomplished ladies of Arabia. She was of a sheer unmatched character. She was distinguished through her knowledge, piety, love and fear of the Almighty. She had related 378 *Ahadith* from Allah's Messenger صلی اللہ علیہ وسلم, and she was among the few Arab ladies who knew how to read and to write.

Hasan Basri's relation with Sayyidah Um Salamah رضی اللہ عنہا was even stronger than that. He was not just the son of Sayyidah Um

Salamah's maid servant Khairah... Many times it would happen that his mother had to go out for an errant. She would then leave young Hasan with Sayyidah Um Salamah. Hasan was still very young. He could not stay for long without his mother. Soon he would cry due to hunger and thirst. Sayyidah Um Salamah رضی اللہ عنہا would then take him in her lap and nurse him. The child would suckle the milk calm down. Thus he has got a two-fold relation with Sayyidah Um Salamah رضی اللہ عنہا: She was his mother in the spiritual sense, due to her being the Mother of the Faithful, and she also was his foster-mother.

5. Due to the pleasant relations the Holy Wives had with one another, and the fact that their residences were very close, little Hasan could freely enter upon the other Mothers of the Faithful. Thus he acquired countless virtues from the most blessed of all households.

Hasan Basri رحمۃ اللہ علیہ himself says: 'During my childhood I would come and go the houses of the Holy Wives, and they would enjoy my playing and frolicking around. Sometimes I would jump around or even climb on the roofs of their houses, but no one would scold me for that.

6. Hasan Basri's childhood was spent joyfully in an atmosphere that was radiant with the light of prophethood. He would quench his thirst from the sweet springs of righteousness and guidance which flowed freely in the houses of the Holy Wives. When he grew up, he would spend much time in the Noble Prophet's صلی اللہ علیہ وسلم mosque, like a humble disciple, whose yearning for knowledge and spiritual bounties would let him benefit greatly from the company of the highest-ranking companions, like Sayyidina Uthman bin Affan, Sayyidina Ali bin Abi Talib, Sayyidina Abu Musa Ash'ari, and Sayyidina Abdullah bin Umar رضی اللہ عنہم اجمعین. However, the most he happened to love Sayyidina Ali bin Abi Talib رضی اللہ عنہ, the Commander of the Faithful. His sound arguments concerning religious injunctions, his profound interest in acts of worship, his detachment from worldly attractions had greatly impressed Hasan Basri رحمۃ اللہ علیہ. Sayyidina Ali's رضی اللہ

عنه almost magical speaking powers, his talk so full of knowledge and wisdom and his moving, thought-provoking counsels had cast their spell on Hasan رحمة الله عليه. Soon he adopted many of Sayyidina Ali's رضى الله عنه traits - he was coloured in his colour, so to say. Hasan Basri رحمة الله عليه also adopted Sayyidina Ali's رضى الله عنه particular way of speaking.

When Hasan Basri رحمة الله عليه had turned fourteen, he moved with his parents to Basra, where he then lived together with his family. Due to his shifting to Basra, he became known as Hasan Basri.

7. Basra was considered as the centre of knowledge and learning during the days in which Hasan Basri رحمة الله عليه lived there. Basra's central mosque was frequented by many high-ranking companions and Taba'in. In the hall of the mosque there were many study circles, in which different branches of knowledge were taught. Hasan Basri رحمة الله عليه attended the study circle of Sayyidina Abdullah bin Abbas رضى الله عنهما, the one of the greatest exegesists of the Holy Qur'an which this Ummah had ever seen. In this study circle, Hasan Basri رحمة الله عليه acquired knowledge of Tafseer, Hadith and Tajweed. Knowledge about Fiqh and the intricacies of the Arabic language he acquired in the circles of other companions. This continued until he became himself a highly renowned scholar and jurist. The people held him in high esteem due to his learning. Their love for him was sheer boundless. Whenever he delivered a speech, they would sit and listen to him with utmost attention. Even people with hearts hard as stone could not remain unmoved. Tears flew from the eyes of even the most hardened sinner. The words uttered by Hasan Basri رحمة الله عليه were like an elixir for the masses. They would preserve them in the depths of their hearts, and they would try to emulate the beautiful example set by him.

8. Hasan Basri's رحمة الله عليه name soon became known in the whole country. People would mention him with love and respect in their gatherings. Rulers would consider it their good fortune to enquire about his well-being, and how he spent his time.

Khalid bin Safwan رحمة الله عليه related that once in Heera, an

ancient city in Iraq, Musalmah bin Abdul Malik رحمة الله عليه, a general belonging to Banu Umayya and conqueror of Constantia asked him: 'Khalid, tell me something about Hasan Basri! I think there is no one who knows more about him that you.'

I said: 'May Allah always bless you, and may you succeed in whatever you do. Indeed, I can tell you a lot about him, because I happen to be not only his neighbour but also his companion. No, rather I know him better than anyone else in Basra.' He said: 'Then tell also me something about him.' I said: 'His inward his like his outward. There is no contradiction between his words and his deeds. If he tells anyone about a good deed, he first does it himself, and if he stops anyone from an evil deed, he first of all would refrain from it himself. I found him completely disinclined towards the pleasures of this world. People who yearn to acquire the treasures of piety, knowledge and god-consciousness from him, rush to him as driven by lunacy. He is dearly loved by the people.' Hearing this, the general exclaimed: 'Khalid, that's enough. How can a people ever go astray as long as a great person like Hasan Basri رحمة الله عليه resides among them?'

9. When Hajjaj bin Yusuf Ath-Thaqafi became the governor of Iraq, he crossed all limits as far as oppression and injustice are concerned. Hasan Basri رحمة الله عليه was among the few people who dared to stand up to his oppression, who opposed his tyranny, and who would dare to speak their mind right in front of him.

Hajaj bin Yusuf got himself a magnificent palace built right in the centre of the city. When the construction works was completed, he held an inauguration ceremony to which the public was invited, too, so that they could admire his palace, stroll through it, praise it and pray for him.

Hasan Basri رحمة الله عليه thought that this is a golden opportunity which should not be wasted. He left his home with the intention to speak to the people and to teach them disinclination to this world, to tell them that the reward that Allah Most High has in store for them is far better, and that they should strive to acquire

the blessings of the Hereafter. When he arrived, he saw that the people had gathered all around the palace. The sheer beauty of the building had left them completely dumbfounded, its size left them gaping, and the exquisite decoration had completely over-awed them. Calling the people back to their senses, he said: 'We know all very well that Pharaoh had built better, stronger and even more beautiful buildings than this one, but yet Allah Most High had caused Pharaoh to perish, as well as his buildings. Alas! If Hajaj only knew that the dwellers of heaven are displeased with him, and that he has deluded the dwellers of earth...'

He thus delivered a fiery speech against Hajaj. Words shot forth from his mouth as if they were arrows. The crowd was besides itself, overpowered by the emotional charge of his talk. He kept talking until one person who was afraid of Hajaj's vengefulness requested him to stop, saying: 'Please, do not cast yourself into destruction.'

Hasan Basri رحمة الله عليه said to this kind-hearted person: 'Dear brother, Allah Most High has taken a pledge from the people of learning that they should fearlessly proclaim the truth even in front of tyrants, and that they should never become lax in this regard. This is what the followers of truth did throughout the ages, and this is the duty which I discharge today.

10. On the very next day, when Hajaj came to the governor house, his face was red with anger. He bellowed at his attendees: 'May you be cursed a hundred thousand times, you cowards! Get out of my sight! How frustrating it is that here in Basra, a slave, the son of a slave entices the masses against me, with his unbridled tongue, and yet, not one among you stopped him from doing so. Fie upon you! You should be ashamed of yourselves, you cowards! Now open your ears and listen! By Allah! I will give you his blood to drink. I will give him a punishment so horrendous that the world will be left aghast.' Then he ordered a sword and a leathern sheet. Both things were brought to him immediately. Then he called for the executioner who came in the wink of an eye. Finally he ordered the police to arrest Hasan Basri رحمةاللهعليه.

The police took not much time to do as they were bidden. The scene was extremely frightful. Terror dominated the atmosphere. The people looked upwards. Everyone's heart was heavy, trembling with fear. When Hasan Basri رحمة الله عليه saw the leather sheet, the sword and the executioner, he smiled, and began to recite something in a low tone.

When he stood in front of Hajaj, his face bore the expression of dignity and inner greatness so becoming for a believer, and of the nobility befitting a Muslim, and the radiant beauty of a sincere preacher of Islam. Hajaj looked at him in awe. His anger had disappeared out of a sudden. He said softly: 'Abu Said Hasan Basri, رحمة الله عليه welcome! Come, draw closer and have a seat next to me.' When he sat down, Hajaj said again: 'Come closer', until he had Hasan Basri رحمة الله عليه sit next to him on his throne. The people could not believe their eyes. Their hearts were torn between astonishment and fear. Hasan Basri رحمة الله عليه sat on the throne, full of tranquillity and inner peace. Hajaj then questioned him about various religious injunctions.

Hasan Basri رحمة الله عليه answered all his questions scholarly and with extreme eloquence. Hajaj was highly impressed by his answers and said: 'Abu Said, you are indeed the leader among the scholars.' Then he asked for some precious perfume and applied it to Hasan Basri's رحمة الله عليه beard before he bade him lovingly farewell.

When Hasan Basri رحمة الله عليه left the royal court, the door-keeper followed him. They had gone a few steps, when he asked: 'O Abu Said! Hajaj had some other intentions when he summoned you today, but he treated you so well that I am still dumbfounded. Tell me one thing, when you were brought to the court today, and you saw the sword, the sheet of leather and the executor, you seemed to whisper something. What did you recite?'

Hasan Basri رحمة الله عليه replied: I recited a prayer. I said: 'O Allah, in Your hands are the hearts of all creatures. O Allah, You are the Guardian of whatever favours You have bestowed on me. O Allah, make Hajaj's anger a source of coolness and security for

me, just as You had made the fire a source of coolness and security for Sayyidina Ibrahim Khalil عليه السلام.' It does not matter how much evil one party intends. Only that happens that Allah wills to happen. Allah Most High accepted my prayer and turned Hajaj's anger towards me into love.

11. Hasan Basri رحمة الله عليه had several times such encounters with oppressive tyrants, but each time he returned unharmed, by the grace of Allah, having left a deep impression on the hearts of those tyrants who then viewed him with love and respect.

An amazing incident of this kind took place after the unfortunate demise of the righteous ruler who is known as Umar bin Abdul Aziz رحمة الله عليه. After him, Yazid bin Abdul Malik became the ruler of the Muslim empire. He had appointed one Umar bin Hubairah as governor of Iraq. Afterwards, he increased his authorities and put him in charge of Khurasan, as well.

Right upon ascending the throne, Yazid bin Abdul Malik began to act in a manner completely different from that of the righteous former generations. He used to write frequently to Umar bin Hubairah, and his letters contained such orders which were at times grossly wrong. He would also order the immediate implementation of his orders.

Once Umar bin Hubairah had called Hasan Basri and Amir bin Sharjeel for advice. He said: Allah Most High has bestowed the rank of Khilafat upon the Leader of the Faithful, Yazid bin Abdul Malik, and as you all know, the Leader of the Faithful has appointed me as the governor of Iraq and Khurasan. At times, he sends me official letters containing orders, which are, according to my opinion, not based on justice. Is it permissible for me to circumvene the implementation of such orders?

Amir bin Sharjeel replied a bit ambiguously, whereas Hasan Basri رحمة الله عليه kept quiet.

The governor turned to Hasan Basri رحمة الله عليه and said: 'Abu Said! What is your opinion regarding this?' He replied: 'O Ibn Hubairah, It might well be that there descends a stern angelfrom heaven, such an angel who would never flinch in carrying out

the commands of Allah. That angel would snatch you from your throne, drag you out of the comforts of your palace and throw you into a dark, narrow grave, where you will not be able to see Yazid. There you will find all those deeds through which you disobeyed your and Yazid's Lord.

O Ibn Hubairah, if you turn to Allah and spend each moment of your life in obedience to him, then He shall indeed protect you against Yazid's viciousness, in this world as well as in the Hereafter. But if you support Yazid by disobeying Allah, then Allah will make you suffer Yazid's tyranny and oppression. O Ibn Hubairah, know it well, no creature -no matter who- is to be obeyed in matters where Allah is disobeyed.' On hearing this, Ibn Hubairah cried so much that his beard became wet with tears. He then left Amir bin Sharjeel and inclined to Hasan Basri رحمة الله عليه instead, showering him with honour and respect.

After Amir bin Sharjeel and Hasan Basri رحمة الله عليه left the governor house, they went to the mosque, where they were surrounded by a great number of people, who wanted to know about what the governor had talked to them. Amir bin Sharjeel said: 'People! Under all circumstances we ought to prefer Allah Most High over His creatures. I swear by Him in Whose hands is my soul! Hasan Basri did not tell the governor any such thing that was not in my knowledge, but I had in my mind an intention to please the governor, whereas Hasan Basri رحمة الله عليه had the intention of pleasing his Lord. Allah Most High had then caused me to fall from the governor's grace, and He had endeared Hasan to him.

12. Hasan Basri رحمة الله عليه stayed alive for eighty years. During this period of time, he let the world benefit from his vast knowledge, wisdom and spiritual insights. He left behind a great legacy for those who came after him: his heart-rending counsels which shall continue to move the hearts of those who yearn for perfection, his sermons which shall continue to bring tears to the eyes of many a hardened sinner, and his reminders which shall make realise many an oblivious person of the fleeting, fickle nature of this world.

Once a person had asked Hasan Basri رحمۃاللہعلیہ about this world. He said: 'You are asking me about this world and the Hereafter. Listen! The parable of this world and the Hereafter is like that of the East and the West. The closer you get to one of them, the farther you move away from the other. You are asking me to tell you about the characteristics of this world. I shall tell you about the characteristics of the place the beginning of which is founded on suffering, and the end of which is destruction and ruin. Whatever is lawful therein shall be reckoned, and whatever is unlawful therein shall result in punishment if you put it to use. One who is well-off shall be put to trial, and one who is poor shall suffer from anguish and distress.'

Another person once asked him about his condition. He replied: 'Brother, you ask me how I am. Alas! How much have we wronged ourselves! We have weakened our religion, whereas our greed for the goods of this world has fattened us. We have worn out our character, but prepared new clothes and beddings for ourselves. One of us is comfortably lying dov n on his left side, devouring the wealth of others. After having had something salty, he asks for something sweet, and after having had something cold to drink, he asks for something hot. After having had dried dates, he asks for fresh ones. He suffers from indigestion and vomits whatever he had eaten. Then he asks for some medicine to aid digestion... O you fool! By Allah! You will not be able to digest anything except for your religion.

You fool! Where is your neighbour and in what condition is he? Where is the hungry orphan from among your people? Where is the pauper who keeps looking toward you? Where are all those creatures who Allah Most High enjoined upon you to look after them? If you had the least bit of knowledge, then you would know that you are nothing but a figure in the count. As soon as the sun sets, yet another day of your life has passed.

13. On the first of Rajab in the year 110 after Hijrah, Hasan Basri رحمۃاللہعلیہ answered the call from his Lord Most High and left this fleeting world for his eternal abode. In the morning, the news' of his demise had spread among the population of

Basrah. He was given the last bath and shrouded. After that, his funeral prayers were offered in the central mosque of Basrah - the same mosque where he had spent the major portion of his life as a student and as a teacher, as one who calls others to the way of Allah. All residents of Basrah participated in his funeral prayers. On that day, the *Asr* prayer could not be offered in the central mosque with congregation as there was no one left in the city.

May Allah illuminate the final resting place of this pure and noble soul. *Ameen*.

14. For a detailed account of Hasan Basri's رحمۃاللہعلیہ life, one may refer to the following books:

- Tabaqat ul Kubra
- Hilyatul Awliyaa
- Tarikh Khalifah bin Khayyat
- Wafiyat ul Ayan Ibn Khalkan
- Shazarat uz Zahab
- Meezan ul I'tadal
- Amali ul Murtadha
- Al Bayan wat Tabyeen
- Al Muhabbar Muhammad bin Hubaib
- Kitabul Wafiat Ahmad bin Hasan bin Ali
- Hasan Basri: Ansan Abbas

25. How three princesses from Iran chose three pious young men from Madinah

On the very same day on which the last Persian emperor Yazdagird met his disgraceful end, all of his generals, body guards and other people of his household were taken captive by the Muslims, who then carried them to Madinah, along with plenty of booty. History has not seen any other occasion on which such a great conquest was further accentuated by so many valuable prisoners among whom there happened to be Yazdagird's three daughters, too.

1. The people bought the prisoners in no time and the money that had been paid as their price was then deposited in the *Baitul Maal* (government treasury). Only Yazdagird's daughters had not been sold yet. These maidens were beautiful beyond description: with faces like fairies and a complexion like silver. When they were presented for sale, they cast their eyes down to the ground, due to embarrassment and shame. Humiliation caused tears of immense regret to trickle from their gazelle like eyes. When Sayyidina Ali رضی اللہ عنہ saw their pitable condition, he took pity on them. He thought that only such a person should buy them who would look well after them. There is nothing to be amazed about. After all, the Messenger of Allah صلی اللہ علیہ و سلم instructed us to treat the nobles among a defeated people with honour and respect. Sayyidina Ali رضی اللہ عنہ said to Sayyidina Umar رضی اللہ عنہ: 'O Commander of the Faithful! Don't you think these princesses deserve special treatment?' Sayyidina Umar رضی اللہ عنہ asked: 'What kind of treatment?' Sayyidina Ali رضی اللہ عنہ replied: 'First, you should set a higher price for them, and second, you should take their consent to sell them only to the person they agree to be sold to. And their buyer should be ordered to never ever beat them, nor treat them cruelly.' Sayyidina Umar رضی اللہ عنہ liked this suggestion and implemented it immediately. One of these three princesses then agreed to be taken by Sayyidina Abdullah bin Umar رضی اللہ عنہما. The second chose Sayyidina Muhammad bin Abu Bakr Siddiq رضی اللہ عنہ, and the third, who happened to be the most beautiful of them, was pleased to belong to the grandson of Allah's Final Messenger صلی اللہ علیہ وسلم, Sayyidina Huṣain رضی اللہ عنہ.

2. After a short time only, the third princess accepted Islam. She did so out of her own choice and without any pressure. She chose to follow the Straight Path, was freed from slavery, and was elevated from a mere slave-girl to the honourable rank of a wife. She then desired to erase all traces of her past that was steeped in infidelity, and changed her name from Shahzindah to Ghazalah.

Ghazalah got one of the best husbands a lady could possibly have. At the side of her husband, she led a peaceful, tranquil life. Now she had just one wish left: to become mother of a baby-boy, and *Subhanallah!* Allah Most High fulfilled this desire of hers and she gave birth to a son, as lovely as the full moon. The child was named Ali, after his august grandfather. Ghazalah's happiness however, did not last for long, as she passed away soon afterwards.

3. The newborn was entrusted to the care of a maid-servant, who was to him like a mother. She loved him as dearly as a mother loves her only child. Thus, as time passed by, the child began to consider her as his real mother.

4. When Sayyidina Ali bin Husain رحمة الله عليه reached the age of discernment, he dedicated himself wholeheartedly to the acquisition of knowledge. His first school was his home, and what an excellent school that was!

   Sayyidina Husain bin Ali رضی الله عنهما, his father, was his first teacher, and what a great teacher he was! His second school was the mosque of Allah's Messenger صلى الله عليه و سلم. During those days, the Noble Prophet's صلى الله عليه و سلم was frequented by many companions and *Taba'in* (companions of companions of messenger صلى الله عليه و سلم). These blessed souls considered it as their honour to teach Sayyidina Ali bin Husain رحمة الله عليه and other children the Book of Allah. Not only that, they encouraged them to ponder over its message and meanings. They also taught them the sacred *Ahadith,* and explained them, too. They taught them about the Noble Prophet's صلى الله عليه و سلم blessed life, his expeditions and related incidents. A number of poets read out their poetry and elucidated the meaning contained, thus inspring their listeners to love and fear the Lord. it was in such an environment that young Sayyidina Ali bin Husain رحمة الله عليه grew upto become a fountainhead of knowledge, virtue and righteousness, a leader of scholars and non-scholars alike.

5. The Qur'anic sciences had taken root in Sayyidina Ali bin

Husain's رحمة الله عليه heart. To no other branch of knowledge did he have any greater inclination than that. The threats and promises contained in the Holy Qur'an greatly affected his emotions. Whenever he recited any Ayat in which Paradise was mentioned, his heart was filled with incredible yearning for those blessings. And whenever he came across an Ayat that mentioned Hell, he uttered a long and moanful sigh, filled with such agony and fear as though the flames of Hell had already caught his clothes.

6. Sayyidina Ali bin Husain رحمة الله عليه thus matured into a young man who had fathomed the oceans of knowledge. In him, the *Madani* society had found a youthful member of Bani Hashim of unmatched piety and love for worship. His character was immaculate, his ethics had no parallel. His worship and fear of Allah were such that when he took ablution to offer prayers, he was overtaken by such awe that his whole body began to tremble. When anyone would ask him about that, he'd say: 'Woe to you! Don't you know to Whom I am going to present myself? Don't you know with Whom I am going to converse?'

7. Impressed by his devotion and his piety, the people began to call him *Zainul Abideen* (the adornment of worshippers), رحمة الله عليه and it was this name by which he became famous. So much that his real name slipped into oblivion. In other words, his honorary title prevailed over his name. Due to his seriousness and perfect concentration during prayers, the people of Madinah called him *Fana fis-sujood* (lost in prayer). The people knew him as a person of immense inner purity and spiritual strength.

8. Sayyidina Zainul Abideen رحمة الله عليه had firm faith that *Dua* is the true essence of all worship. For hours, he would cling to the curtains of the Ka'bah and pray to his Lord. How often had he thus clung to the House of Allah and prayed:

'O Lord! You have showered me with Your infinite mercy. You have bestowed countless blessings upon me. In Your

court, I pray to You, without any fear. I beg from You because of love. I hope for further mercy and blessings from Your presence. I ask You to grant me the strength to fulfil Your rights. O Allah, I pray to you like the one who is about to drown in the deep sea, and who has no one else but You to bring him to the shore. O Allah, be kind to me, and bring my boat that is stuck in the turbulent waters of life ashore. Indeed, You are Most kind to Your creatures.

9. Taoos bin Kaisan رحمة الله عليه once saw a person in the shade of Allah's House. That person seemed to be in great agony. He heaved heavy sighs as though he was severely ill. He was praying fervently like someone in extreme need. Taoos bin Kaisan رحمة الله عليه waited for the person to finish his supplication. When his crying had ceased, Taoos bin Kaisan رحمة الله عليه said to him: 'O grandson of Allah's Messenger (صلى الله عليه وسلم), today I saw your condition, and I found three such virtues in you that shall save you from fear. Sayyidina Zainul Abideen رحمة الله عليه asked: 'O Taoos, what virtues are these?' He replied: 'First of all, you are the grandson of Allah's Messenger (صلى الله عليه و سلم). Second, you shall get the intercession of your august grandfather, and third, Allah's mercy is with you.' Sayyidina Zainul Abideen replied: 'O Taoos, after having heard these Ayaat of the Noble Qur'an, I came to realise that my relationship with Allah's Messenger صلى الله عليه وسلم will not be of any use to me. Allah says:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

'And when the trumpet shall be blown, no relationships shall be of benefit, nor shall they enquire about one another.' *(Surah Muminoon, Ayat* 101*)*.

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

And as far as my grandfather's intercession is concerned, well, Allah Most High says:

'And they will not intercede except for whom He pleases.' *(Surah Anbiyaa, Ayat 28)*

And regarding Divine Mercy Allah says:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

'Indeed, Allah's mercy is near to those who do good.' *(Surah A'raf, Ayat 52)*

Fear and piety generated countless virtues in Sayyidina Zainul Abideen رحمة الله عليه. He became an embodiment of nobility, gentleness and forbearance. The mentioning of his exemplary characteristics adorn the books of *Seerah* (biography of Prophet صلى الله عليه وسلم) and history.

Sayyidina Hasan bin Hasan رحمة الله عليه said: Once I and my cousin Zainul Abideen رحمة الله عليه happened to differ on some matter. I went to him. He was sitting in the mosque together with his companions. I went to him and in my anger I said to him whatever I felt like. He however, just listened silently to my bitter words, without saying anything to me in return. After I had given fully vent to my anger, I left. At night, someone knocked at my door. I went to see who had come to visit me at such an hour. When I opened, Zainnul Abideen رحمة الله عليه was standing there. I was fully convinced that he had come to take his revenge, but he just said:

'My brother! If whatever you had said in the morning about me was right, then may Allah forgive me, and if that what you had said was wrong, then may Allah forgive you.' Saying this much, he greeted me and left. I stopped him and said: 'In future I will never say anything that is displeasing you. Please forgive me.'

This made his heart even softer andhe said: 'Never mind! You have got all rights to talk about me.'

10. One resident of Madinah related: 'Once Zainul Abideen رحمة الله عليه came out of the mosque, and I came behind him. I

started to abuse him without any reason. When the people heard what I was saying, they started to attack me so much that I had to fear for my life. Zainul Abideen turned towards the mob and said: 'Stop!' Upon this, they let me go. When Zainul Abideen saw me trembling, he turned towards me and cheered me up until my fear had vanished.' Then he said: 'You had abused me according to your knowledge. But there are many weaknesses of which you know not as they are hidden from you. If you knew about these, you would have abused me even more.' He then asked me: 'Do you have any need that I could fulfil?' This left me too embarrassed to reply. When he saw my embarrassment, he took of the precious sheet he wore and put it around my shoulders. He also gave me one thousand Dirhams.

A slave related: 'I was Zainul Abideen's slave. Once he had sent me on an errant, but I tarried and got late. When I finally arrived, he was very angry. He had taken out his whip and lashed me. I started to cry and I got angry, too. He had never ever beaten anyone before. I said: 'O Ali son of Husain رضی اللہ عنہ! Fear Allah! You make me serve you and I do my work to the best of my ability. Yet you are beating me. What kind of justice is this?' on hearing my words, he began to cry and said: 'Go immediately to the Noble Prophet's صلی اللہ علیہ و سلم mosque and offer two *Rak'ah* there. Then pray: O Allah, forgive Ali bin Husain رحمۃ اللہ علیہ.' If you do so today, you shall be a free man.' I then went to the mosque, offered the prayer and prayed as I had been told. Then when I came back, I was free.

11. Allah Most High had granted Sayyidina Zainul Abideen رحمۃ اللہ علیہ abundant provisions and wealth. His business was very profitable, as was his farming. Both sources of income were looked after by his servants. Business and agriculture made him very affluent, but yet, no amount of wealth could diminish his humility, or make him arrogant and proud. Rather, he used his worldly assets to prosper in the Hereafter. His wealth benefitted him in every regard. He loved to give charity in secret. In the darkness of the night,

he would load sacks of flour on his weak back and carry them clandestinely to the dwellings of such poor and needy whose sense of self-respect would prevent them from asking anyone for support. This he did in the depth of night, when everyone else was soundly asleep.

Many households thus spent a life of moderate affluence, not knowing who provided for them in secret. However, when Sayyidina Ali bin Husain رحمۃاللہعلیہ had passsed away, and they no longer received their provisions, they came to realise who their secret benefactor was.

When Sayyidina Zainul Abideen رحمۃ اللہ علیہ was given the last bath, people saw a big black mark on his back. Upon probing they were told that this mark was caused by the heavy sacks of flour he used to deliver to approximately one hundred households in Madinah. With his death, the world had lost a person of rare generosity and munificence.

12. Sayyidina Zainul Abideen رحمۃ اللہ علیہ used to treat his slaves with extraordinary kindness. He freed so many of them that news of his largeheartedness had reached even those who travelled to the farmost eastern and western regions. His noble thinking was far above the horizon of ordinary men. He would free every such slave who had been nice to him. Thus freedom became the reward for good behaviour. He also used to free such slaves who had disobeyed him but then regretted their fault. Thus repentance was rewarded with freedom. It has been said about him that he had freed around one thousand slaves in his lifetime. He would not let any slave -male or female- serve him for longer than one year. In the night before *Eidul Fitr* (one most important annual festival), he used to set free many slaves, requesting them to turn to the *Qiblah* and pray: 'O Allah, forgive Ali bin Husain!' Thus his slaves would have two reasons to rejoice: *Eidul Fitr* and being free.

13. The people loved Sayyidina Ali bin Husain رحمۃ اللہ علیہ dearly. They held him in high esteem. It was as though he was an uncrowned king. During his lifetime, no one else enjoyed such

reverence. The people truly loved him. They treated him with utmost respect. Their eyes would constantly look out for him, trying to get a glimpse of his blessed countenance. Whenever he left his house, went to the mosque or came back from there, people would try to meet him,

14. Once it happened that Hisham bin Abdul Malik went to Makkah to perform Hajj. He happened to hold the post of governor during those days. He intended to do *Tawaf* (circumambulation) of the Ka'bah and then kiss *Hijr-e-Aswad* (black stone). His guards tried to clear the way for him, by driving away other people, without much success. No one even bothered to look at him. The people clamoured that this is the House of Allah, and that everyone had an equal right to it. Right then, they heard someone say *Laa ilaha illallah* (there is no deity save Allah) and *Allahu Akbar* (Allah is greatest of all). This made them attentive. They looked in the direction from where the voice came and saw a handsome, lean person with a radiant face, dressed in the pilgrim's garb approach the Ka'bah. His forehead bore the mark of frequent prostrations. Immediately, the people made way for him, due to the love and respect they had for this person. Dignified, he went to the *Hijr-e-Aswad* and kissed it. Upon seeing this scene, One of Hisham bin Abdul Malik's companions asked: 'Who is that person whom the people show so much respect?' Hisham said: 'I do not know him.' Farazdaq, one of the most renowned poets of the Arab world could not help but exclaim: 'It does not matter whether you know him or not. I know him and the world knows him, too. He is Ali, the son of Sayyidina Husain رضی اللہ عنہ, known by the people as Zainul Abideen رحمۃ اللہ علیہ.' Overcome by emotion, he then spontaneously recited some couplets, the English rendering of which is given below:

    ❖ He is the one whose footsteps are known to the valley of Batha. The House of Allah knows him, as do the consecrated lands around it.

    ❖ He is the great-grandson of the best of mankind. He is a

man, pious, godfearing and pure.

❖ He is the grandson of Fatimatuz-Zahra. If you don't know him, then listen! His grandfather was the Last of Prophets صلى الله عليه وسلم.

❖ Your asking who he is does not harm him in the least. It doesn't matter if you don't know him, as he is know by Arabs and non-Arabs alike.

❖ His hands are munificent without bounds, and people benefit from his immense generosity.

❖ He is of such gentle disposition that is untouched by even the thought of effrontery.

❖ Two virtues adorn him, gentleness and good character.

❖ He never says no, except when bearing witness to Allah's unity. Was it not to negate the existence of other gods, even this no would have been a yes.

❖ His kindness extends to Allah's creation. Because of him, darkness, poverty and indigence came to an end.

❖ When the Quraish saw him, one of them got up and said: He is the person who put a seal on the nobility of character.

❖ He does not lift his gaze due to modesty, and people dare not look at him due to awe.

❖ His palms are soft as silk, and more fragrant than musk. His nose is long and straight, that ioncreases a person's nobility.

❖ His roots lie in the being of Allah's Final Messenger صلى الله عليه وسلم - what a blessed ancestry!

Sayyidina Zainul Abideen رحمة الله عليه is a perfect role model for all those who fear Allah in public and in private, for all those who fear Allah's punishment and yearn for His reward, and thus strive to save themselves.

Note: During his speeches, my respected father used to recite the above verses, in Arabic as well as with their

translation. His recital was so full of emotion that the audience would break into tears. May Allah forgive him and grant him Paradise. Ameen.

15. If you desire to get a more detailed account of Sayyidina Zainul Abideen's رحمة الله عليه life, then you may consult the following books:

- Tabaqat Ibn Saad 5/211
- Tareekh Bukhari 6/626
- Al Maarif 214
- Al Marifah wat-Tareekh
- Al Jarh wat-Tadeel 3/178
- Tabaqatul Fuqahaa 63
- Tareekh Ibn Asakeer 12/515
- Al Asmaa wal-Lughat 1/343
- Wafiyatul Ayan 3/366
- Tareekh Islam 4/34
- Al Ibr 1/111
- Al Bidayah wan-Nihayah 9/103
- An-Nujoomuz-Zahirah 1/229

26. The story of Sayyidina Thumamah bin Uthal رضی اللہ عنہ

Highly respected Maulana Sahib, *As-Salamu alaikum wa rahmatullahi wa barakatuhu*

In your sermons you often mention the story of Sayyidina Thumamah bin Uthal رضی اللہ عنہ, a story which I have so far not read anywhere, and that although I have, by the Grace of Allah, spent some time in the acquisition of religious knowledge.

It would be a source of great spiritual delight for me if you could mention the details.

Jazak Allah wa Salam

Reply: In the sixth year after Hijrah, the Messenger of Allah صلی اللہ علیہ و سلم intended to expand the circle of his inviting people to

Islam. For that purpose, he had sent eight letters to different Arab and non-Arab rulers. One of those rulers was Thumamah bin Uthal Hanafi. Including Thumamah in the list of recipients was not very amazing, keeping in view his important, highly influential personality. During the days of ignorance, he was the chief of one of the major tribes of Arabia, Banu Hanifa who dwelled in the region of Yamamah. He himself was one of those rulers whose wishes and commands were never left unfulfilled.

When the envoy of Allah's Messenger صلی اللہ علیہ و سلم came to Thumamah, the latter treated him in an extremely inappropriate, irresponsible, almost blasphemous manner. Arrogance and pride that reeked of ignorance caused him to hang unto sin - he closed his ears to the Call of Truth. Satan took completely charge of him. He prepared himself to attack the Noble Prophet صلی اللہ علیہ و سلم unawares, and to kill him. He just wanted to wait for an appropriate time to carry out his impure intentions. However, Allah Most High saved His Beloved صلی اللہ علیہ و سلم from this conspiracy. Thumamah might have refrained from trying to kill the Noble Prophet صلی اللہ علیہ و سلم, but he did not refrain from trying to kill his companions. He kept lying in ambush for them, and finally he succeeded in getting hold of some companions and martyred them in a most gruesome manner. This is why the Messenger of Allah صلی اللہ علیہ و سلم announced among his companions to kill Thumamah wherever they can get hold of him. Just a few days had passed after the companions' martyrdom, and the announcement made by the Noble Prophet صلی اللہ علیہ و سلم, when Thumamah intended to perform Umrah. He left Yamamah and headed for Makkah. Then he intended to do *Tawaf* and to sacrifice some animals in the name of the idols placed in the Ka'bah. On his journey he had to pass near Madinah. He was still on his way when he was caught in such a calamity, the like of which he could have never imagined: A squadron of Muslims, dispatched by the Messenger of Allah صلی اللہ علیہ و سلم to guard the precincts of the city against any wicked intruder, saw Thumamah and captured him (and that although none of them had actually recognised him). The brought him to Madinah and tied him to one of the pillars in the mosque,

waiting for the Messenger of Allah صلى الله عليه و سلم to inspect the captive and decide what to do with him. When the Messenger of Allah صلى الله عليه و سلم left his abode and entered the mosque, his sight fell on Thumamah who was tied to the pillar. He asked his companions: 'Do you know whom you have captured?'

The companions replied: 'No, o Messenger of Allah! We do not know who he is.' – 'He is the chief of Banu Hanifa, Thumamah bin Uthal. Treat him well.' After thus introducing the captive, the Messenger of Allah صلى الله عليه و سلم went back to his house. He said to his family members: 'Bring whatever eatables you have and send it to Thumamah bin Uthal.' He further ordered: 'Milk my she-camel and serve him the milk mornings and evenings.' Then he went to Thumamah, in order to make him incline towards Islam. He asked him: 'Thumamah, what do you think, how are we going to treat you?'

He said: 'I expect you to treat me well. However, if you decide to kill me, then you are indeed going to kill a person who has killed himself. And if you decide to treat me well and set me free, then I shall be indebted to you forever. And if you desire wealth, then you shall get whatever you desire.'

After this conversation, the Messenger of Allah صلى الله عليه و سلم left Thumamah alone. He did not talk to him for two days. During these two days, Thumamah got food and camel's milk, as before. Then the Noble Prophet صلى الله عليه و سلم asked him again: 'Thumamah, what do you think, how are we going to treat you?'

He replied: 'I can only say what I have said before: If you treat me with kindness, then you treat thus a person who knows how to appreciate kindness, and if you decide to kill me, then your decision will be just as I had killed some of your men. And if you desire wealth, then just let me know what you desire. I shall give it to you.'

The Messenger of Allah صلى الله عليه و سلم did then not say anything else to him and left him. On the following day, however, he asked him the same question again: 'Thumamah, what do you think, how are we going to treat you?'

Thumamah gave the same reply he had given before: 'If you

treat me well, then I am a person who knows how to appreciate kindness, and if you kill me, then I have deserved it, and if you desire wealth, I shall give you whatever you want.'

After this conversation, the Messenger of Allah صلی اللہ علیہ و سلم ordered: 'Set Thumamah free.' He was released immediately. Thumamah left the mosque and went to a date-grove near Baqi'. He went to the well that was situated there, made his riding-beast sit down, and took a bath. After having purified himself, he went back towards the mosque. On his way, he came across a group of Muslims. Seeing them, he recited the Kalimah Shahadah aloud, thus proclaiming his acceptance of Islam. Then he turned to the Messenger of Allah صلی اللہ علیہ و سلم and said: 'O Muhammad, I swear by Allah! On the whole earth there was no face more disliked by me than yours, but now there is no face dearer to me than yours. And I swear by Allah! There was no religion that I hated more than your religion, but now there is no religion dearer to me than yours. And I swear by Allah! There was no city I detested more than yours, and now there is no city dearer to me than yours.'

He kept quiet for a moment, then he spoke again: 'I have killed some of your companions, how do you want me to compensate for my crime?' The Messenger of Allah صلی اللہ علیہ و سلم said: 'O Thumamah, as far as this is concerned, there is no retaliation nor blood wit due from you. Your accepting Islam has erased all your past misdoings.'

Then the Messenger of Allah صلی اللہ علیہ و سلم gave him the glad tidings of Paradise because of his embracing Islam. On hearing this, Thumamah's رضی اللہ عنہ face beamed with delight. He said: 'By Allah! However many of your companions I have killed, I shall kill a far greater number of pagans, and I dedicate myself, my sword, and all the people under my rule to assist you and your religion.'

After a short break, he said: 'O Messenger of Allah (صلی اللہ علیہ و سلم), your men had caught me at a time when I was on my way to perform Umrah. What do you think I should do?' The Messenger of Allah صلی اللہ علیہ و سلم said: 'Go to Makkah and perform Umrah. But this Umrah shall be performed according to

the Laws of Allah and His Messenger.' He then taught him how to perform the rites of Hajj and Umrah.

Sayyidina Thumamah bin Uthal رضی اللہ عنہ then departed towards Makkah. When he reached the valley of Makkah, he stood and recited the *Talbiyah* at the top of his voice:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

> 'I am present, o Allah, I am present! You have got no partners, I am present! Indeed, all praise and blessings and sovereignty are Yours – You have got no partners!'

He was the first Muslim to enter Makkah, reciting the *Talbiyah*. When the Quraish heard this unknown call, they were at first dumbfounded. Then they flew into a rage and raced towards the caller with their swords drawn. When they rushed towards Thumamah, he recited the Talbiyah even louder than before. Fearless and unconcerned, he looked at the mob that was approaching him. One Quraish youth wanted to shot an arrow, intending to martyr him, but he was stopped by some people nearby. They said: 'Woe to you! Don't you know who he is? He is Thumamah bin Uthal, the king of Yamamah. If you harm him, his tribe will stop selling us grain and we will have to starve.' The mob cooled down and kept their swords back into the sheaths. They then asked him: 'Thumamah, what is wrong with you? Have you lost your faith and the faith of your forefathers?'

He replied: 'No, I have not lost faith. Rather I have accepted the very best of religions, the religion brought by Muhammad (صلی اللہ علیہ و سلم). Then he said: 'By the Lord of this House, when I go back to my country, I shall stop your supply. You shall not get a single grain of wheat from me until you all follow Muhammad (صلی اللہ علیہ و سلم).'

He then performed Umrah in front of the Quraish, in the same manner which the Messenger of Allah صلی اللہ علیہ و سلم had taught him. Then he slaughtered an animal – not for the idols but in

order to please Allah Most High. Then he returned to his homeland. When he reached there, he told the people of his tribe to stop the wheat supply to the Quraish. His tribe did just as he had ordered them.

The economic sanction which Sayyidina Thumamah bin Uthal had imposed on the Quraish became harder and harder to bear. As a result of this sanction, the prices for grains shot up sharply. When the Quraish were afraid that their families and offspring might perish due to hunger, they saw themselves forced to write to the Messenger of Allah صلی اللہ علیہ وسلم:

'We always thought about you that you strengthen the ties of kinship, and that you exhort others to do so as well. However, the way we are suffering right now seems to show that you are severing the ties of kinship. You killed our fathers with your sword, and now you starve our children to death. Thumamah's sanction has put us into great trouble. If you deem it appropriate, then write to him, instructing him to lift the sanction.'

The Messenger of Allah صلی اللہ علیہ و سلم then wrote to Sayyidina Thumamah رضی اللہ عنہ, telling him to lift the sanction he had imposed on the Quraish. Thus the supply to the people of Makkah was restored again.

For the remaining part of his life, Sayyidina Thumamah bin Uthal رضی اللہ عنہ kept faithful to Islam, the Messenger of Islam صلی اللہ علیہ و سلم, and the promise he had given him. After the Noble Prophet صلی اللہ علیہ و سلم had passed away, and the people of Arabia turned apostate -individually as well as in groups- and when Musailmah Kazzab (Allah's curse be on him) propagated his false claim to prophethood among the people of Bani Hanifa, trying to make them believe in him, Sayyidina Thumamah رضی اللہ عنہ firmly opposed him. He exhorted his people: 'O people of Bani Hanifa! Beware! Do not believe this misguided wretch. Do not accept the call of him in whom is not found the least bit of the light of guidance. By Allah! It is nothing but wretchedness and bad fortune which Allah Most High has imposed on whoever follows this wretch, and it is a great trial for whoever

resists him.' He further said: 'O people of Bani Hanifa! There cannot be two prophets at a time. Muhammad صلى الله عليه وسلم was the last Prophet of Allah. There shall be no other prophet after him, nor was anyone given a share in his prophethood.

حم

تَنْزِيلُ الْكِتَابِ مِنَ اللهِ الْعَزِيزِ الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

> Ha, Mim. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge - Who forgives sin, accepts repentance, is strict in punishment, and hath a long reach (in all things). There is no god but He: to Him is the final goal. *(Surah Ghafir, 1-3)*

He then said: 'Can this be compared to Musailmah's (Allah's curse be on him) senseless gibberish:

يَا ضِفْدَعُ نَقِّي مَا تَنُقِّيْنَ لَا الشَّرَابَ تَمْنَعِيْنَ وَلَا الْمَاءَ تُكَدِّرِيْنَ

> 'O frog, you can croak as much as you please. Your croaking neither stops the water, nor does it make the water turbid.'

He then separated himself and those who remained steadfast with him from the remaining tribe, and he fought the apostates until the religion of Allah prevailed.

May Allah grant Sayyidina Thumamah bin Uthal رضی اللہ عنہ the best of rewards on behalf of Islam and the Muslims, and may He grant him the place in Paradise which He had promised to the pious.

And may He admit us to *Jannatul Firdaws*, too. *Ameen*.

27. Secretly discharge a loan and marry whichever heavenly virgin you please, and enter Paradise from whichever gate you please.

Abu Ya'la mentioned that the Messenger of Allah صلى الله عليه و سلم said: Three deeds are such that if a person does them with faith, will allow him to enter Paradise from whichever door he pleases, and marry any heavenly virgin he pleases. They are:

1. Forgiving murder
2. Secretly discharging another person's loan
3. Reciting Surah Ikhlas ten times after every *Fardh* prayer.

Sayyidina Abu Bakr رضی الله عنه asked: 'O Messenger of Allah صلى الله عليه و سلم, what if one does only one of those deeds?' The Messenger of Allah صلى الله عليه و سلم said: 'Even then.' (*Tafsir Ibn Kathir*, 5/516)

28. The Muslims raise a hue and cry when some meaningless customs remained unfulfilled, but neglecting the Sunnah leaves them untouched

In this fully automatic age, man is himself living like a machine. Workload, social and economic problems have trapped him. In spite of many countless facilities, he complains of lacking resources and lacking peace of mind. On one side material progress has limited himself to his own person, and on the other hand, scientific advances have cast a magic spell on his mind, so much that religious knowledge has lost its significance. 'Religion and worldliness go hand in hand' is the motto of our times. Those who raise such slogans however, lead a life of worldliness only. They raise a hue and cry when some meaningless customs remain unfulfilled, but neglecting the Sunnah leaves them untouched. The young generation has become so enchanted with the western way of life that their eating, drinking, sitting, standing, dressing, everything has become westernised. This is considered as a sign of enlightenment. Infidelity and Atheism have begun to cast their disgusting shadows over Muslim societies. Contemporary education adds further fuel to the

flames. In the words of Akbar Alahabadi:

Well, we rejoice in our youth's progressing
but yet, from smiling lips comes a cry for help.

We thought that education makes them free
little we knew it smacked of infidelity.

Children nowadays learn to speak English while still in their mother's laps, whereas once upon a time, parents had made it a point to teach them the Holy Qur'an first.

From where would come the scent of their parents' days,
Now that milk comes in powder and education through the government.

Some women believe that children will mend their ways once they grow up. Hence they hardly scold them when they do something wrong, not to talk about stopping them. And that although one can hardly ever get rid of a bad habit acquired during childhood. Children are like red-hot iron. They will adopt whatever shape they are moulded in. Colleges and universities are the last nail in the coffin. Instead of teaching our youth obedience, such institutions teach them to have things their own way. Unless they are stopped in time, they begin to look down upon their parents and consider them as old-fashioned and decrepit, and as disgusting as social stigma.

Such books ought to be banned,
The study of which makes a child hate his parents.

Many youngsters with a university degree try to weigh religious matters on the scale of their limitied reason. And if they have the rare 'fortune' of going abroad for higher education, then this adds even more layers of darkness. Instead of correcting themselves, such people try to 'correct' religion. Married couples, instead of moulding their lives according to Islam, use religion as it pleases them:

By the grace of God both husband and wife are very civilised –
Neither do they get angry, nor do they have any self-respect.

Those who truly love their religion ought to think for a while - how can they bring their children up in the best possible way? Even such households that do try to groom their young ones cannot boast of much success. Even they need people of knowledge to help them.

29. The use of toothbrush, toothpaste and dental powder does not carry the reward of *Miswaak* (Twig)

As far as the cleaning of our teeth as part of our daily personal hygiene regiment is concerned, we are at liberty to use any *Halaal* (conceded) product. Our teeth will be cleaned properly, and iif we had an intention of keeping ourselves neat and clean, we might even get a reward for that. However, the virtue of *Miswaak* (Twig), that its use increases the reward for prayerseventy to seventy-five times, as well as many other benefits relating to the Hereafter, cannot be obtained in any other way but by using the *Miswaak* (Twig). This is so because the *Ahadith* stating such virtues are explicitely mentioning the *Miswaak* (Twig). And health benefits like the strengthening of the eye-sight, etc. might be obtained through the use of toothbrush and toothpaste.

The use of toothbrush and toothpaste is particularly popular among the educated class, the young generation and people with a modern bent of mind. They might be able to obtain some worldly benefits, as well as good oral hygiene, but they remain deprived of the reward for fulfilling the *Sunnah* (doing) of *Miswaak* (Twig). It is highly regrettable that nowadays even in *Madaaris* (religious acadmies) people have started to use toothbrush and toothpaste instead of *Miswaak* (Twig). They leave the Islamic traditions and follow western ways instead. This does not mean that the use of these items is forbidden. It is permissible, but it is void of the reward, and it is not according to the ways of the prophets - may Allah's peace be with them all. This is corroborated by the books of *Fatawa* (decrees/judgements). In *Fatawa Rahimiyah* comes:

'If in the presence of a *Miswaak* (Twig), the use of one's fingers - a practice that is proven from the Noble Prophet's صلی اللہ علیہ و سلم

words and deeds - does not yield the same reward as the use of *Miswaak*, then how could this reward be obtained by the use of toothbrush and toothpaste? This is so because it is a *Sunnah* (doing of Prophet صلى الله عليه و سلم) to use a toothbrush made from the wood of a tree. (*Tawzeehul Masaail*, p. 35, *Fatawa Rahimiyah* 1/126)

In *Fadhaail-e-Miswaak* comes: the use of dental powder is permissible. But by resting content with that alone, one cannot obtain the excellence of using the *Miswaak* (Twig). (*p.* 73)

In the annotation to *Sa'aiyah* comes: rubbing one's teeth with one's fingers does not suffice to discharge the *Sunnah* (doing of Prophet صلى الله عليه و سلم) if a *Miswaak* (Twig) is available. (*p.* 117)

From these elucidations of our respected elders is learnt that oral hygiene is one thing and the reward for fulfilling a *Sunnah* (doing of Prophet صلى الله عليه و سلم) is another thing. Toothpaste and dental powders are just fine to keep one's mouth clean, but they do not yield the reward of using a *Miswaak* (Twig). Hence, keeping in view the virtue and excellence of using a *Miswaak* (Twig) it is the sacred duty of this *Ummah* (people) not to leave this *Sunnah* (doing of Prophet صلى الله عليه و سلم). Make it a habit to use the *Miswaak* (Twig) apart from your regular use of toothbrush and toothpaste, especially when preparing for prayers, so as to promote the manners of the prophets.

30. The *Niyyat* (intention) when doing *Miswaak* (Twig)

Imam Ghazali رحمة الله عليه wrote that when a person is about to do *Miswaak* (Twig), he should intend to purify his mouth for taking Allah's name and reciting the Holy Qur'an. He should not intend to merely clean his mouth. Rather he should intend to purify his mouth for *Zikr* (glorification of God) and *Tilawah* (recitation) so that he gets the reward thereof, too. (*Athaaf-us-Saadah* 2/348)

31. The *masnoon* (traditional) manner of using the *Miswaak* (Twig)

Allamah Ibn Nujaim wrote in Bahr Raiq that the *masnoon* (traditional) manner of using the *Miswaak* (Twig) is the following:

that one should first rub the upper row of teeth, then the lower row, then one should rub the roof of one's mouth. While using the *Miswaak* (Twig), one should start from the right side and work oneself to the left. One should clean the upper row of teeth at least three times, then one should clean the lower row three times, and so on. One should hold the *Miswaak* (Twig) in one's right hand. One should rub one's teeth horizontally and also vertically.

In Tahtawi Alal Miraqi has been written the following regarding the use of the *Miswaak* (Twig): One should rub the inner side of one's teeth as well as the outer side, and one should clean the roof of one's mouth as well. (*Tahtawi Alal Miraqi, p.* 38)

Allamah Shami wrote that one should rub the outer parts of one's teeth in small circles, and that one should clean the flat tops of one's premolars and molars, and one should also clean the place between two teeth. (*Shami,* 1/114)

32. The *masnoon* (traditional) method of holding the *Miswaak* (Twig)

One should hold the *Miswaak* (Twig) with the thumb and the forefinger of the right hand. The middle finger and the ring finger should be on the top of the *Miswaak* (Twig), while the little finger should be supporting the *Miswaak* (Twig) from below. (*On the authority of Sayyidina Ibn Mas'ud* رضي الله عنه*: As-Sa'ayah, p.* 119; *Umdatul Qari,* 3/175)

33. How thick should the *Miswaak* (Twig) be?

The *Miswaak* (Twig) should be about as thick as one's little finger. (*As-Sa'ayah, p.*118; *Umdatul Qari,* 3/175)

That means one should be able to peel and soften it without difficulty. If the *Miswaak* (Twig) is thicker than that, one can use it nevertheless.

34. How long should the *Miswaak* (Twig) be?

The *Miswaak* (Twig) should not be longer than a span; otherwise the devil will ride on it. There is no harm if it gets smaller than that due to usage. (*As-Sa'ayah, p.*119)

35. Keep the *Miswaak* (Twig) upright, not horizontal

One should keep the *Miswaak* (Twig) upright, not horizontal. (*As-Sa'ayah, p.*119; *Shami*, 1/115)

One should wash the *Miswaak* (Twig) after using it and before keeping it away, and then one should wash it again before using it the next time. One should not keep the *Miswaak* (Twig) laid out on the ground as this might result in lunacy. Rather, one should keep it in a high place. It should be kept upright in a container or leaned against the wall. (*Shami*, 1/115)

Said bin Jubair رحمۃ اللہ علیہ said: 'If anyone lost his mind because he kept his *Miswaak* (Twig) on the ground, then he should blame no one but himself. It is nothing but his own fault.'

36. While using the *Miswaak* (Twig), keep the following points in mind otherwise you might fall ill

Don't clench the *Miswaak* (Twig) with your fist. This might lead to bleeding piles. (*As-Sa'ayah, p.*119)

Don't use the *Miswaak* (Twig) while reclining. This might cause swelling of the spleen. (*Tahtawi, p.*38)

Don't suck the *Miswaak*. This might lead to blindness. However, if it is a new, unused *Miswaak* (Twig), then one may suck it once. (*As-Sa'ayah, p.*199)

Sucking a new, unused *Miswaak* (Twig) is a preventive measure against leprosy and leucoderma. It is a cure for all ailments except for death. But sucking it afterwards might lead to forgetfulness. (*Athaaf-us-Saadah, p.* 531, *Shami* 1/115)

37. Don't use another person's *Miswaak* (Twig) without his permission

One should wash the *Miswaak* (Twig) before and after using it, otherwise Satan will use it. (*Tahtawi, p.* 37)

One should keep the *Miswaak* (Twig) in one's pocket so that whenever one prepares oneself for prayer, one can easily avail the virtues of *Miswaak* (Twig). (*Fadhaail-e-Miswaak, p.* 79)

38. Do not harbour rancour against people serving Islam

Never ever harbour rancour against the *Muazzin* (exclaimator for prayer) of any mosque, or a person who somehow serves the mosque, whether he be a door-keeper, a sweeper, or just someone to clean the bathrooms of the mosque, especially if those people do such services merely hoping for reward from Allah Most High. As a matter of fact, this is to be observed in case of all Muslims, but especially in case of those who serve Islam. Keep in mind the grandeur and majesty of Allah Most High, and do not feel enmity towards such people. They are servants of the Divine Court. The highest rank amongst them is held by the *Muazzin* (exclaimator for prayer), because often he has to, in order to give the *Azan* (exclamation) for *Fajr* (predawn prayer) on time, get up well before the true dawn, and thus becomes a part of the blessed lot who stay vigil in the last hours of the night, just to be present in the Court of the Most High.

39. Save yourself against the subtle frauds of your own soul

As long as you do not make it a point to thoroughly examine the inclinations of your soul, be extra-cautious before you suspend relations with any fellow Muslim, or before you stop talking to him. Often it is just a mean desire of our own soul to suspend relations with one another, but our soul tries to delude us that this suspension is for the sake of Allah, and it even tries to furnish all kinds of proofs for this. If we consider the fact that the sin of suspending relations keeps our good deeds from rising up to heaven, then we will definitely be more careful before we stop talking to one another.

40. Wish your opponent well

If a person happens to be our opponent, and if he happens to wish evil for us, then we ought to wish him well and treat him well, too. We ought to treat Allah's bondsmen as He treats us - day and night we spend in disobedience towards Him, yet He does not cease to shower His blessings on us. Hence, we ought to treat His creatures in a similar manner.

From this is learnt that all those who call others unto Allah, must treat people who behave rudely towards them, with wisdom and gentleness. This is so because a person who calls unto Allah is actually a custodian, and each custodian shall be asked about his custody. Allamah Abdul Wahhab Sha'rani رحمة الله عليه mentioned: 'Once I felt some dislike towards those *Zakireen* (glorifiers for Allah) who stayed with me, and I made up my mind to leave them. In the same night I happened to see Sayyid Ali Khawas رحمة الله عليه in my dream. He said: 'The Messenger of Allah صلى الله عليه وسلم orders you to remain patient with regard to the company of your people, and to be mindful of them and to wish them well. Do not become like the person whose goats got dispersed in a difficult terrain, so he got angry with them and left them to the wolves.'

When you are treated with injustice, then think of yourself deserving even more injustice than that. If a person who ought to be burnt by the Fire is just smeared with some ashes instead, then this is an occasion to rejoice: instead of being given a big punishment, one was given just a light one.

When Allah Most High lets our faults appear in front of His creation, then we ought to be grateful. And when He allows us to be disgraced in front of His servants, even then we should be content, thinking that this is only because of His perfect wisdom, a wisdom which is far beyond our comprehension. We should simply follow Allah's good will and pleasure, and say: 'Allah be thanked. He caused our flaws to become apparent to his creation so that we may be warned and mend our ways in future.' It is man's nature that when his flaws become known to others, he tries his best to mend his ways, in public as well as in private.

Under such circumstances one should not rebuke others - we ourselves deserve to be rebuked: we have become oblivious of our Lord, and we have done many such deeds which would yield humiliation if they were exposed to others. If we were mindful of our Lord, if we would be truly feel shy of Him, then we would not sin, even if we were all alone. However, since our knowledge that Allah Most High is aware of our deeds was not sufficient to keep us away from sins, He has apprised His

creatures of our doings. He knows very well that we care for what others think about us, maybe more that we care for what He thinks about us.

41. Hakim Tirmidhi's strange dream

Allah Most High had made Hakim Tirmidhi رحمة الله عليه a *Hakim* of religious as well as worldly affairs. His tomb is situated at the bank of the river Amu. He was a great Muhaddith and physician. Allah Most High had not only blessed him with extraordinary physical but also spiritual beauty. Whoever cam to meet him happened to be infatuated with him. He was held in high esteem by the people of his area.

Once, during the heyday of his youth, a very beautiful woman came to his clinic. She bared her face in front of Hakim Tirmidhi and said: 'I am madly in love with you. I have been waiting for very long to get some time with you in private. Now fulfil my desire.' Hakim Tirmidhi was at that instant so overwhelmed with fear of his Lord, that he began to cry. His crying was such, that the woman felt embarrassed and left. Quite some time had passed, and the Hakim had forgotten the incident.

As the years passed by, his hair had turned white. He had stopped working as a physician. Once, while he was sitting on his prayer-mat, he suddenly remembered that incident. He remembered that when he was still young, a woman had come to his clinic, trying to seduce him. He though that if he had fallen into sin then, he would have repented today. This thought had just crossed his mind, when he began to cry again. He said: O Most Bountiful Lord! When I was young, my condition was such that the mere thought of sins made me cry - cry so much that even this woman felt ashamed. Now that my hair has turned white, it seems like my heart has turned black. O Allah! How could I present myself to You? Why is it that I, in this old age, with a body void of strength, think of sins?

He kept crying until he was overtaken by sleep. During his dream he saw the Noble Prophet صلى الله عليه و سلم. He صلى الله عليه و سلم asked: 'Hakim Tirmidhi, why are you crying?' He answered: 'O

my beloved, when I was young, when strength and passion were at their height, when youth had made me blind, I was so overwhelmed by fear of Allah that the mere thought of sin made me cry so much that even a seductress felt ashamed. But now that I am old, o Allah's beloved! Now that my hair has turned white, my heart has become so black that I thought that I could have fulfilled that woman's desire and repented afterwards. This has perturbed me greatly...' The Messenger of Allah صلی اللہ علیہ وسلم consoled him and said: 'This is not a short-coming of yours. When you were still young, you were closer to my era, it was the blessing of this closeness that had kept you away from sin. Now that you are old, you are more distant from my era, and this is why the thought of sin occurred to you today.'

42. Recite Surah (chapter) Ikhlas when you enter your home. *In sha Allah* (if Allah will) you will receive a blessed sustenance

In Tabarani comes that the Messenger of Allah صلی اللہ علیہ وسلم said; If any of you recites Surah Ikhlas upon entering his home, Allah will save him and his neighbours against poverty. (*Tafsir Ibn Kathir* 5/616)

43. How Abdullah bin Mubarak رحمۃ اللہ علیہ passed away

The *Ustadh* (instructor) of many, many *Muhadditheen* (collectors of Traditions), Abdullah bin Mubarak رحمۃ اللہ علیہ, whose lectures were attended by thousands of students - required people who, just like a *Mukabbir* (sustainer of leader of prayer) does during the prayer, repeated his words so that the whole crowd may hear what was being said. The number of those '*Mukabbireen*' (sustainer of leader of prayer in prayer) was reported to reach one thousand one hundred, at times. During one of his lectures, anyone counted the inkpots that the people had brought. They were forty thousand in number. Well, Abdullah bin Mubarak رحمۃ اللہ علیہ taught the sacred Ahadith (tradition) to an immensely huge gathering. When he was on his death-bead, he was overtaken by a strange condition. He told his students: 'Make me lie on the floor.' His students were amazed at this. Here it should

be kept in mind that back in those days, floors were just simple earth - no fancy tiles! He said again: 'Make me lie on the floor!' His students did as they were told and made him lie down on the bare earth. Then what did they see? One of the greatest scholars ever rubbed his forehead in the dust and cried: 'O Allah! Have mercy on Abdullah's old age!'

Friends, if a person who had spent his whole life in service to the utterances of Allah's Beloved صلی اللہ علیہ وسلم humbles himself thus during the last few moments of his life, then how much more ought we to humiliate ourselves! We have no similar deeds to show, we are truly pitiable creatures. May Allah have mercy on us all. *Ameen.*

44. Any state that brings one closer to Allah, is good

The Noble Companions رضی اللہ عنہم اجمعین were very conscious of any difficulty they had to encounter, because they considered difficulties and hardship as a sign of Allah's love. They would rejoice when they were overcome by hunger and starvation, as they thought of hunger and starvation as those blessings which Allah Most High bestows only on His favourites. They were pleased with anguish and grief, thinking that by granting them anguish and grief, Allah Most High showed that He considers them as His own.

There is an incident about a *Sahabiyah* (lady companion of Prophet صلی اللہ علیہ وسلم) - she was lying in her home, when her husband asked her for some water. She got up to get the water for him. However, it was night, and her husband had fallen asleep in the meantime. She kept standing the whole night, with the water in her hands, waiting for him to get up. When he finally woke up and saw that his wife had been waiting thus for him the whole night, he was very happy. He said: 'I am so pleased with you that I will give you anything you ask for.' His wife said: 'Well, then divorce me.' He was quite shocked to hear this - he couldn't believe that such a loving, faithful and caring wife asked for a divorce. Another thing that upset him was that he had made a promise which needed to be honoured. He asked

her: 'Why do you want a divorce?' She replied: 'You yourself had said that you will give me anything I ask for. Now fulfil your promise and divorce me.' The man said: 'Let us go to the Messenger of Allah صلی اللہ علیہ و سلم and present this issue to him.' She agreed, and thus they went to see him right after the *Fajr* prayer (Pre dawn prayer). They were still on their way, when the husband slipped and fell to the ground. His skin was scraped and blood flew from his wound. The woman quickly tore her scarf, cleaned his wound and bandaged him. Then she said: 'There is no more need to ask the Messenger of Allah صلی اللہ علیہ و سلم about this issue. I do no longer want a divorce.' He said: 'I do not quite understand - first you wanted a divorce and now you do not want to be divorced. How come?' She said: 'Let us go home. I will explain everything to you. When they had reached home, the husband said: 'Now tell me about the matter.' The woman said: 'You were the one who had told me that the Messenger of Allah صلی اللہ علیہ و سلم had said: When Allah loves a person, then anxieties rush towards him with the same speed with which water rushes down a steep slope. I am your wife. I lived with you for so long. I had seen affluence and comfort in your home, but I had never seen any kind of worry here. I was worried lest there might be hypocrisy lurking in your heart because of which Allah does not treat us like His own. I thought that whatever the Noble Prophet صلی اللہ علیہ و سلم says is right, and thus whatever I have seen here cannot be right, this is why I wanted a divorce. However, when we walked in the morning and you injured yourself, when you were befallen by some misfortune, then I had no longer any doubts regarding your faith. Now I will remain your wife forever.'

45. Our Lord is One, but where is one for the Lord?

Cats, dogs and hogs roaming in a crowded market place...

Maulana Ahmad Ali Lahori رحمۃ اللہ علیہ had once made a strange statement during one of his speeches. He said: 'I once went to the market where I came across a *majzoob* (a person whom others consider as mad due to his extreme love for Allah). I drew closer and greeted him. He returned the greeting, and upon

recognising me, he asked: 'Ahmad Ali, do you know where humans live?' This question stunned me. I gestured towards the crowd in the market and said: 'Sir! Aren't they all humans?' When he heard my reply, he looked around in astonishment, and then he said with regret: 'These all are humans?' His state also affected me. When I had another look at the crowd, all I saw where cats, dogs and hogs roaming around. When this state had passed, I looked for the *majzoob,* but he had gone.' After narrating this incident, the Maulana said: Our Lord is One, but where is one for the Lord?

Yes, one would have to scan millions to find one who has really surrendered himself wholly to the Lord: from the crown of his head, to the soles of his feet, and who says: 'O Allah, I am Yours! I will spend the remainder of my life according to Your commandments.' This is what has been called: '*Enter wholly into submission...*' But alas! Dear friends, we think of ourselves as our own masters. When we sit with our friends, we say that we will do whatever we please, and yet we hope for Allah's mercy to descend. Remember, as long as we do not wholly surrender ourselves to Allah, the Lord of Glory, Allah will not let His mercy descend upon us.

46. Ten traits of a dog

Animals are more faithful to their masters than human beings to their Lord. Hasan Basri رحمة الله عليه said that dogs have got ten traits. If man was to get only one of those traits, he would become a *Waliullah* (a friend of Allah). These ten traits are:

- Contentment. A dog is content with whatever his master gives to him. This is a trait of the *Qaniteen.*
- A dog often remains hungry. This is a trait of the *Saliheen* (virtuous people).
- If a dog is overcome by any other dog, he leaves his place and goes somewhere else. This is a trait of the *Radhiyeen* (agreers).
- A dog does not leave his master, even when his master beats him. This is a trait of the *Sadiqeen* (True people).

- If the master is having his food, then the dog does not try to snatch the food and run off with it, even though he has the strength to do so. This is a trait of the *Massakeen*.
- When the master is in his home, the dog lies happily down near his shoes. He is pleased with such a humble place. This is a trait of the *Mutawadhi'een* (humble people).
- If his master beats him, he goes away for a little while. But if his master gives him a morsel to eat, he comes back immediately. This is a trait of the *Khashi'een* (people having humility).
- A dog does not need any house to stay in. This is a trait of the *Mutawakkileen* (people who trust in God).
- He sleeps only little at night. This is a sign of the *Muhibbeen* (Lovers).
- When he dies, he leaves no inheritance behind. This is a trait of the *Zahideen* (Pious people).

Think for a minute: Do we have even a single trait of these traits?

We made all preparations to go to Hell.
But Your mercy would not have it that way.

47. Four reasons to sin

There are usually four reasons to commit a sin. Allah Most High has mentioned all these four reasons as well as their counterarguments in the Holy Qur'an.

1. Man thinks that there is no one to watch him while he is committing a sin. Allah Most High refutes this by saying: إِنَّ رَبَّكَ لَبِالْمِرْصَادِ (Your Lord is (as a Guardian) on a watch-tower. [*Surah Fajr, Ayat* 14]) when a hunter is about to aim at his prey, he watches its each and every move very closely. This is reflected in the word *Mirsad*.
2. Man thinks there is no one with him. Allah Most High denies this by saying: When you are three, He is the fourth, and: وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ(And He is with you wheresoever ye may be. [*Surah Hadid, Ayat* 4])

3. When a person commits a sin, he thinks that no one is aware of his evil doings, and that although Allah Most High says: يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ((Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal. [*Surah Mu'min, Ayat* 19)

4. When a person commits a sin, he thinks that there is no one to take him to task. Yes, when a person becomes rebellious, when his audacity to sin increases, then he starts thinking in this manner. Allah Most High reminds him: إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ(Indeed, and severe is His chastisement. [*Surah Hud, Ayat* 102]), and: وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ (And His bonds will be such as none (other) can bind. [*Surah Fajr, Ayat* 26]), and: فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (Iwill punish him with a penalty such as I have not inflicted on any one among all the peoples. [Surah Maaidah, Ayat 115])

The Holy Qur'an rejected these reasons to sin so that man may shun all kinds of sin and become obedient to his Lord. Satan tries to keep man entangled in sin while the Most Merciful tries to make man refrain from overt and covert sins. It would behove us to respond to the call from the Most Merciful and shun sins for the rest of our lives, trying to live in obedience.

48. How Junaid Baghdadi once lost a wrestling bout

Junaid Baghdadi was a wrestler of the royal court. The king had made an announcement that anyone who defeats our wrestler shall get a great reward. Among the descendants of the Noble Prophet صلى الله عليه وسلم, there was a very poor, weak and emaciated man. Poverty had led him to the edge of starvation. When he heard about the king's announcement, that anyone who defeats the royal wrestler shall be given a great reward, he thought: 'Junaid is known as the Rustum of this era. I can impossibly defeat him. But I am a poor man, desperate because of poverty. I belong to the descendants of the Noble Prophet صلى الله عليه وسلم. This prevents me from telling anyone about my need. Well, I will still try my luck and wrestle.' He then announced his willingness to fight against Junaid. The king was astonished to

see such a weak, emaciated man wanting to fight against his wrestler. He said to him: 'You have no chance. You will be defeated.' The man said: 'No, I will emerge successful.'

It was then decided on which day the fight should take place. When the day had come, the king himself had come to watch the fight. Both combatants entered the ring and pranced around. The Sayyid then drew close to Junaid and said: 'Junaid! You are the Rustum of this era. You enjoy great honour and respect. The royal court covers your expenses. But look at me! I belong to the Noble Prophet's صلی اللہ علیہ و سلم descendants. I am poor and distressed. If you lose today, your honour might be compromised for a while, but my worries will come to an end.' Then they started to fight. Junaid was amazed: If he wanted, he could ground this man with a blow of his left hand, but this stranger had entreated him to lose for the Noble Prophet's صلی اللہ علیہ و سلم sake. It was this reference to the Noble Prophet صلی اللہ علیہ و سلم which had caused Junaid's heart to melt. Deep inside his heart, he had already made his decision: that this is not the time to worry about his fame and reputation. The honour which he will hopefully receive from the Noble Prophet صلی اللہ علیہ و سلم shall be more than enough for him... he pranced around for a while, then he fell down himself and let the weak, meagre man sit on his chest. The man then shouted: 'See, I defeated Junaid!'

The king said: 'No way, there must be some other reason.' Thus the two had to enter the ring a second time. Again, Junaid fell to the ground and let the poor meagre man sit on his chest. The king was greatly displeased. He rebuked Junaid and said: 'I fell like tying old shoes around your neck and make you parade through the whole city. How could you let such a weakling defeat you?' Junaid however put up with this temporary disgrace. When he came home and told his wife about what had happened, his wife, too, was very upset, and so were all other family members. They could just not understand why Junaid had ruined his reputation. Junaid however, was greatly satisfied. It is this incident that turned Junaid, the wrestler into Junaid Baghdadi, one of the greatest saints of his time, and Allah Most

High had given him ample opportunities to serve Islam.

49. Allah Most High says: You forgave her, thinking of her as My bondmaid. Go! I have forgiven you, thinking of you as My bondman...

A woman had made a mistake, caused her husband some material loss. If he wanted to, he could punish her, or he could divorce her. He would have the right to do so. However, the man thought: Well, although my wife has caused me considerable loss, I shall forgive her. After all, she is Allah's bondmaid.' After a while the man died. Someone saw him in a dream and asked him: 'How did you fare?' The man said: 'Allah was very kind to me. That is so because once when my wife had made a mistake, I could have punished her, but I forgave her, thinking that after all she is Allah's bondmaid. Allah Most High said: You forgave her, thinking of her as My bondmaid. Go! I have forgiven you, thinking of you as My bondman...'

50. Irrigating one's fields with brackish water in a dream

Question: Highly respected Maulana Sahib, *As-Salamu alaikum wa rahmatullahi wa barakatuhu*

In my dream I saw that my fields were full of brackish water. Please tell me whether this is a good or not so good condition, so that my mind may be at peace again.

Wa Salam

Answer: Seeing your field in the condition that you mentioned indicates loss, because brackish water is not fit for irrigation purposes. Your crops might be befallen by some disaster. In order to save yourself from evil dreams, make it a point to inculcate the Noble Prophet's صلى الله عليه و سلم *Sunan* (doing) in your life. Also recite the following Ayat abundantly:

لَهُمُ الْبُشْرٰی فِی الْحَیَاةِ الدُّنْیَا وَفِی الْآخِرَةِ لَا تَبْدِیْلَ لِکَلِمَاتِ اللّٰهِ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ

For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity. (*Surah Yunus, Ayat* 64)

Also ensure to keep your ablutions intact.

51. A strange advice that the Noble Prophet صلی اللہ علیہ و سلم gave to Sayyidina Uqbah bin Amir رضی اللہ عنہ

Imam Ahmad mentioned in his Musnad: On the authority of Sayyidina Uqbah bin Amir رضی اللہ عنہ: Once I met the Messenger of Allah صلی اللہ علیہ و سلم. I quickly grasped his hand and said: 'O Messenger of Allah (صلی اللہ علیہ و سلم)! Through which deed shall a believer be delivered?' He replied: 'O Uqbah! Keep your tongue under control, keep to your house and keep crying over your shortcomings.' Then, when I met the Messenger of Allah صلی اللہ علیہ و سلم a second time, he himself took hold of my hand and said: 'O Uqbah! Should I not tell you about the best revelation in the Tawrah, the Injil, the Zabur and the Qur'an?' I said: 'For sure, o Messenger of Allah (صلی اللہ علیہ و سلم). May I be sacrificed for you.' He then taught me Surah Falaq and Surah Nas, and told me to recite them every night. I never forgot those Surahs thereafter, and I never forgot to recite them at night. then, when I met the Messenger of Allah صلی اللہ علیہ و سلم yet another time, I quickly grasped his hand, and said: 'O Messenger of Allah صلی اللہ علیہ و سلم, tell me about the best of deeds.' He said: 'Listen carefully! Strengthen relations with him who severes relations with you, and forgive him who wrongs you.' (*Tafsir Ibn Kathir*, 5/616)

52. The meaning of *Sibghatullah*

Question: Highly respected Maulana Sahib, *As-Salamu alaikum wa rahmatullahi wa barakatuhu*

Please explain the meaning of *Sibghatullah* (colour or baptism of Allah), as mentioned in the verse:

صِبْغَةَ اللّٰهِ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

(Our religion is) the Colour (or Baptism) of Allah: And who can colour (or baptize) better than Allah? And it is He Whom we worship.(*Surah Baqarah, Ayat* 138)

Answer: Two issues are addressed through this blessed Ayat:

a) It is a rejection of a Christian rite (namely that of Baptism)

b) That the signs of faith should be apparent on a believer's person and in his deeds.

As for Baptism, the early Christians would bathe a child on the seventh day after its birth in coloured water, and consider this as a sufficient means of purification (instead of circumcision). They also thought that thus the child has received the 'colour' of their faith. They had named this rite 'baptism'. Baptism is one of the fundamental rites of Christianity, and a person would not be considered as 'purified' unless he had been baptised.

(Note: This rite is essentially still practised by modern day Christians, however, in a slightly altered form. Christians also hold that through Baptism a child is cleansed of the 'original sin' committed by Adam and Eve. - Translator)

The above blessed Ayat tells us that the colour contained in this water is washed off within no time, and that not the least trace thereof remains, and that this bit of coloured water does not suffice to clean the body of impurities (which remain in case circumcision is not performed), and that the actual 'colour' one should strive for, is that of religion and faith, and that this 'colour' is the only source of bodily and spiritual purity, and that this is the 'colour' which shall not fade away...

The Ayat further tells us that the signs of faith should be apparent on a believer's person and in his deeds. Likening religion and faith to colour, is an indication that just like colour can be perceived by one's sense of sight, a person's faith should be perceivable in whatever he does. And verily Allah knows best. (*Tafsir Masjid Nabawi, Ma'ariful Qur'an,* 1/356)

53. Hundred scattered pearls

1. Friends, you ought to get up in the last watch of the night to offer *Tahajjud* (supererogatory prayer). Sayyidina Abu Bakr Siddiq رضی اللہ عنہ said: 'It should be a source of regret for you that a rooster precedes you in waking up during the last watch of the night.

2. Get up at night, for lovers appreciate the odd hours of the night. They circle around the door of their beloved. Every door is being closed at night, except that of the beloved - His door is flung open...

3. Offer four, eight, or twelve *Rakat* with utmost humbleness and humility. Khwaja Abu Yusuf Hamdani رحمۃ اللہ علیہ used to recite Ayatul Kursi and the following two Ayat in the first Rakat, and the last three Ayat of Surah Baqarah in the second Rakah, and then he offered eight Rakat, in each of which he recited ten Ayat of Surah Yaseen. Then he used to offer another two Rakat in each of which he recited Surah Ikhlas three times. (Shaikh Abdul Qadir Jilani and Khwaja Moinuddin Chishti رحمۃ اللہ علیہما *had* benefitted from the teachings of Khwaja Abu Yusuf Hamdani.)

4. Four things are not to be found in Allah's treasures: nothingness, need, excuse and sin

5. **Question:** Should one first recite *Istaghfar* (repentance) or *Durud Sharif* (benediction)?

Answer: Once Maulana Abdul Ghafoor رحمۃ اللہ علیہ was asked whether one should first recite *Istaghfar* or *Durud Sharif*. He said: '*Istaghfar* (repentance) is like washing powder, while *Durud Sharif* (benediction) is like perfume. Now you tell me, do you first wash your clothes or do you first use perfume?' That person said: 'I first wash the clothes, then I use perfume.' The Maulana then said: 'Well, similarly one should first seek forgiveness with heartfelt remorse, so as to purify one's heart, then one should recite *Durud Sharif* (benediction) with love and devotion, so as to make one's soul fragrant.'

6. Once a person talked to Rabia Basri رحمۃ اللہ علیہ about the

wickedness of this world. She said: 'Don't you ever come to me again, for you are in love with this world.'

7. Some people said to Zun-Nun Misri رحمة الله عليه: 'Such and such people are engaged in mundane vanities, you should curse them.' He said: 'O Allah, just as You have bestowed on them the joys of this world, likewise grant them the happiness of the Hereafter.'

8. What is so amazing if anyone pays tribute to the greats of this world? After all, people get up even if they see a snake or a scorpion.

9. **Question:** What is the *Ism-e-Azam*?

Answer: If the heart is free from the 'other' and if the stomach is empty of unlawful morsels, then every name becomes the *Ism-e-Azam* (greatest name of Allah).

10. Sayyidina Luqman said: 'I grew up in the light of the sun and the moon, but I found nothing more beneficial than the light of the heart.

11. If one's heart is black, then shining eyes are of no use.

A person whose heart is void of sorrow...

12. Just as an undecorated house is bound to be ruined, likewise a heart that is void of sorrow is bound to be ruined.

The heart is like a pot

13. Yahya bin Muawiyah رحمة الله عليه said: 'The heart is like a pot, and the tongue is like a ladle. Whatever is in the pot will also be on the ladle.

14. In the market of Judgement Day no merchandise shall be as precious as that of making a believer happy.

15. The reason why some people cannot enjoy prayers is the same for which a tanner cannot bear the environs of a perfumery – he finds them suffocating.

16. There was a shopkeeper who was fasting for thirty years. His family thought he'd have his food at the shop, and the

people in the shop thought he'd have his food at home. No one had a clue about his fast. That is sincerity.

17. How can an act of worship that has not been enjoyed in this world yield any reward in the Hereafter?

A saint, a sinner and a devil

18. A person who regrets having sinned may be considered as a saint. One who doesn't care is a sinner, and one who brags about his sin is a devil.

19. Don't think about how insignificant a sin is, rather think about the grandeur of Him Whom you are going to disobey.

Don't lock out the truth

20. If you close the door to hide mistakes, then you also lock out truth.

21. In the sight of Allah the vice that makes you remorseful is far superior to the virtue that makes you boastful.

What is sincerity?

22. Ibrahim bin Adham رحمة الله عليه said: Sincerity is that you hide your virtues just as you hide your vices.

23. You should remind people of Allah's favours so that they may be grateful, and you should remind them of their sins so that they may repent. You should remind them of the fact that Satan and *Nafs* (desires) are their enemies so that they may beware.

24. One negligent person said to a Shaikh (guide): 'One of your disciples is doing *Zikr* (glorification of Allah) for show.' The Shaikh (guide) said: 'Well, he's got a flickering lamp, so there is some hope that he may be forgiven. You however have not even got that.'

25. One who is regular in his routine recitals, is in the shade of Divine mercy. For him, heartfelt joy is like a slave-girl, which he got just like that.

26. Haji Imdadullah Makki رحمة الله عليه said: 'If anyone

expresses his desire to pledge allegiance (*Bay'at*), then I accept him as my disciple. Perchance the disciple feels pity for his Shaikh (guide) when he sees him go towards Hell on the Day of Judgement, and perhaps I might be forgiven by virtue of such a disciple's feelings.

27. One person gave a Shaikh (guide) a gift, and then asked for a prayer. The Shaikh said: 'Take your gift back. This is not a shop where prayers are for sale.'

28. A Shaikh (guide) should think of his sinful disciple as a beautiful girl with an ugly black spot on her face. Once the spot is removed, her face will be as comely as the full moon.

29. *Taqwa* (piety) means that on the Day of Judgement there shall be no one to take you by the collar of your shirt.

30. We happen to live in an age from which the pious earlier generations -in spite of all their knowledge and piety- used to seek refuge with Allah.

31. Shaikh Usman Khairabadi رحمة الله عليه would give his merchandise even if his customers paid him only coins of poor quality. He used to say about that: 'I accept such poor quality coins from people in the hope that on the Day of Judgement Allah will accept my poor quality deeds.'

32. Shaikh Shahabuddin رحمة الله عليه used to pray: 'O Allah, let there be no one when I die: neither my family members, nor any strangers, not even the angel of death. Let there be just the two of us.'

33. Abul Hasan Noori رحمة الله عليه used to pray: 'O Allah, if You do not intend to forgive me, then fill the Hell with me; and if You don't intend to forgive other human beings, also then fill the Hell with me, and forgive them.'

34. One benefit of *Dua* (supplication) is that on the Day of Judgement one might be able to say: 'O Allah, I begged You to make me virtuous...' such a person shall then be considered as excusable.

35. The best cure for envy is to pray that the person whom one envies shall get higher and higher ranks.

36. Effort lies in our hands, results are in the hands of Allah. We should concentrate on what is in our hands.

37. A useless person is worse than a dead body, for a dead body takes at least up less space.

A prayer mat in Hell

38. *Qazi* Baidawi رحمة الله عليه once asked a saintly person to recommend him as *Qazi* (Judge) of Shiraz. The saintly person wrote a note: 'Here is virtuous, upright scholar who wishes to apply for a prayer mat in Hell.'

39. Just as it is ostentation to do a certain deed for the sake of creation, similarly it is ostentation to give up a certain deed for the sake of creation.

40. Sayyidina Umar رضی اللہ عنہ said: 'Only such people should buy and sell in our markets who have got an understanding of religion.' *Subhanallah!* Just see how the whole state had become a place of learning.

41. Overpowering one's *nafs* (desires) is also some kind of 'removing harmful things from the path.'

42. One of the most common spiritual diseases nowadays is: *"Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"* (*Surah Qasas, Ayat* 79)

43. The heart of a person in love beats faster when mention is made of his beloved's name. This is the meaning of: *For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts...* (*Surah Anfal, Ayat* 2)

44. *Whoever works any act of righteousness and has faith - His endeavour will not be rejected: We shall record it in his favour.* (Surah Anbiyaa, Ayat 94). In this Ayat, Allah Most High relates the act of recording good deeds to Himself. What a great honour! May we be sacrificed for Him!

45. If one looses a blessing not on account of any calamity, then one shall get something better instead: *None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar.* (*Surah Baqarah, Ayat 106*)

46. Someone once asked Khwaja Bayazid Bustami رحمة الله عليه: 'Why do you praise hunger so much?' He replied: 'Had Fir'awn ever been hungry, he would never have said: *'I am your Lord, Most High'* (*Surah Nazi'at, Ayat* 24)

47. The *Dars-e-Nizami* (i.e. the course which an *Alim* studies) is covered in eight years, so as to resemble the time which Sayyidina Shoaib عليه السلام asked Sayyidina Musa عليه السلام to stay with him. *Takhassus* or specialisation in any field takes another two years: *'...on condition that you serve me for eight years; but if you complete ten years, it will be (grace) from you...'* (*Surah Qasas, Ayat* 27)

48. Some of our righteous elders spent more on the oil they needed to light a lamp for their nightly studies than on their food.

49. Once someone told Shaikhul Islam Azizuddin bin As-Salam رحمة الله عليه to kiss the king's hand. He said: 'By Allah! I would not even tolerate him to kiss my hand, so why should I kiss his?'

50. Once the ruler wanted to give Mirza Jan-e-Janan رحمة الله عليه a considerable estate as a gift. Mirza Jan-e-Janan رحمة الله عليه said: 'Allah Most High has said that the enjoyment of this world is little. You have got a small portion of this little enjoyment, and you intend to give me an even smaller portion, a portion so small that I would indeed feel embarrassed to accept.'

51. A vegetable vendor offered his goods. He shouted: 'Ten *Khiyaar* for just one little coin!' (Note: *Khiyaar* as a noun, takes the meaning of cucumber, and as an adjective in the plural it means good.) On hearing this, Shibli رحمة الله عليه cried out aloud: 'Alas! If ten good people carry so little value, then what about wicked ones of our kind?'

52. Remaining patient on the talk of fools is the *Zakah* (annual due charity) to be paid by reason.

53. Overeating causes more people to fall sick than starvation.

54. Whenever a child is born, it is a sign that Allah has not left

His servant yet.

55. Those who follow the truth trample on Satan's chest with each step they take

56. Amazing that man stretches out his hand before the world but yet complains to Allah.

57. One realizes the power of bad habits only when one tries to give them up.

58. Paradise is available for half the effort which people put in acquiring Hell.

59. The people's dislike is no excuse to give up calling them to Allah: *Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds? (Surah Zukhruf, Ayat* 5)

The blessings of faith - even in Hell

60. Sayyidina Abu Said رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ و سلم said: 'Those who are eternally condemned to Hell, shall neither die (so as to be relieved from their misery), nor shall they be alive (i.e. they will not be able to enjoy their existence). However, those from among you (i.e. the believers) who are sent to Hell because of their sins, shall be given a kind of death (because of which they will not feel pain) until they shall become like coals. Then the (dwellers of Paradise or the Noble Prophet صلی اللہ علیہ و سلم himself) shall be permitted to intercede for them. They shall then be gathered in different kinds of baskets, just as victuals are put in a basket. Then they shall be cast into the streams of Paradise, and the dwellers of Paradise shall be told to pour the water of life over them. Then they shall spring to life as quick as grass that grows in wet soil. *(Muslim, Kitabul Iman, p. 459)*

(Note: A patient who is being operated upon does not feel any kind of pain during the operation as his skin has been made insensitive. Similarly, the believers shall not feel any

pain in Hell, as their hearts were made immune against the infernal anguish on account of their faith.)

61. It is better to study English (i.e. acquire secular education) and become a religious-minded person than to study Arabic (i.e. acquire religious education) and become irreligious.

62. It is a matter of experience that someone who memorizes Surah Yusuf first can then commit the whole Qur'an to memory more quickly.

63. The benedictions of one's Shaikh are extremely effective. Sayyidina Abu Huraira رضی اللہ عنہ accepted Islam only three years before the Noble Prophet صلی اللہ علیہ وسلم parted from this world. However, he was blessed with an outstanding memory - no one has related more traditions than him. This is so because the Noble Prophet صلی اللہ علیہ وسلم had prayed for him.

64. Anger without a legally sanctioned occasion is just as unlawful as sexual passion without a legally sanctioned occasion.

65. What is the use in mere transmitting the speeches of our elders? Have you not seen parrots, how perfectly well they can imitate human speech? But this does not make them humans, does it?

66. Wherever you see the torch of truth, try to benefit from it. Don't look at who carries the torch.

67. If you can't benefit a Muslim, then at least don't harm him either. If you can't make him happy, then don't cause him anguish, either. If you can't praise him, then at least don't bite his back, either.

68. Even if one was to live a hundred years, even then a minor mistake could change the direction of one's life from east to west.

69. After you made a mistake, don't hide your face behind the sheet of lame excuses, because the sheet of lame excuses is far dirtier than your face.

70. Don't befriend a wicked person, because a hot coal burns your hand, and a cold coal makes it black.

71. The fly is the greediest of all animals whereas the spider is the most content. This is why Allah has made flies food for spiders.

72. If a person's thoughts were *shara'i* witnesses, then many a righteous person would become wicked.

73. Abdullah bin Mubarak رحمۃاللہ علیہ once said: 'Leave evil glances, and you will be guided to true fear and reverence for Allah. Leave useless talk, and you will be granted wisdom.

74. Once a saintly person admonished a youngster who engaged in vulgar talk: 'Be mindful of what kind of letter you are sending to your Lord.'

75. If Self-conceit was a branch of knowledge, then there would be quite some people who deserve a degree.

76. If you are pleased with your Lord, then this is an indication for His being pleased with you.

77. Walk by the support of humility, otherwise you will stumble and fall on your face.

78. Sayyidina Musa علیہ السلام once prayed: 'O Allah, let not Your creation say anything wrong about me.' Back came the reply: 'If I'd do that, I'd do that for Myself first.'

79. A gift that one gets without having desired it is full of blessings.

80. There are three degree of dress: the first is that of necessity, the second is to adorn oneself, and doing so is permissible. The third is to show off, and that is forbidden.

81. Shah Shuja'ah Karmani رحمۃ اللہ علیہ spent for forty years his nights in worship. One night he fell asleep, and he happened to see Allah Most High in his dream. He said: 'O Allah, I sought You while I was awake, but I found You in my sleep.' Allah Most High replied: 'It was through the blessing of your staying awake that you found Me.'

82. Friends, you are going towards your actual destination, but you are moving very slow, and that although even animals rush towards their homes.

83. Once Imam Abu Hanifa رحمۃ اللہ علیہ said to Imam Abu Yusuf رحمۃ اللہ علیہ: 'Don't reply one who calls you from behind, for only animals are called from behind.'

84. If one does not realise the value of a certain blessing, then one shall loose this blessing.

85. If giving lectures makes you feel conceited, then make it a point to write your lecture and read it to the audience. Thus the people will say: 'Look at this poor guy, he cannot speak without looking at his papers.'

86. Harbouring intentionally ill feelings towards someone and thinking of ways to trouble him, is malice.. If one had some unpleasant encounter with someone and is not very inclined towards meeting him again, then this is just a matte: of disinclination. Pray that Allah helps you to overcome it.

87. Whenever someone complained to Ibrahim bin Adham رحمۃ اللہ علیہ about starvation, he would say: 'You don't know how valuable those pangs of hunger are. .ısk us about their value. We acquired them in exchange for our kingdom.'

88. One way to reduce women's love for dresses and ornaments is to let them wear good dresses and jewellery at home, but to make them wear simple clothes when going out.

89. It once was inspired to Ibn Ata Sikandari رحمۃ اللہ علیہ: 'I am a Provider who shall grant you sustenance even when you pray not to be given anything.'

90. Emotions are the only difference between the water flowing in a river and the water flowing from one's eyes (i.e. tears).

91. Our eastern women are usually infatuated with their husbands, and they would never cast even as much as a single glance at other men. Women are by nature inclined to follow men, but men are usually under the sway of women because of their love for them.

92. If an old man is a ray of light at dawn, then a young man is a ray of light at dusk.

93. If one hears one's own child crying, one feels pain in one's

heart, and if someone else's child is crying, one gets a headache.

94. If you wake up for *Tahajjud,* (super erogatory prayer) then think of it as a phone call from heaven.

95. Talking without remembering Allah is useless talk. Looking without an intention to make a moral gain is frivolity, and silence that is void of contemplation is oblivion.

96. Abu Yusuf Muhyiuddin Yahya Madani رحمة الله عليه once said: 'Beware of showing disrespect to any of Allah's favourably accepted servants, lest your life becomes bland.

97. There are four signs that a person's heart is ailing: He does not feel sweetness in acts of obedience. His fear of Allah is dwindling. He does not look at the things of this world with a motive of moral advancement. He does not understand the words of knowledge he might hear.

98. Usman Al Khairi رحمة الله عليه was once asked: 'I mention Allah's name with my tongue, but my heart is to be absent.' He said: 'Be grateful that at least one of your organs is engaged in Divine remembrance. The other organs will follow.'

99. If one abstains from sins, then one's religious as well as one's worldly life will become thoroughly enjoyable.

100. The root of all evils is love for this world.

54. Recite this *Dua* when entering the mosque and you shall be protected against Satan the whole day long

Sayyidina Amr bin Aas رضی اللہ عنہ said that when the Messenger of Allah صلی اللہ علیہ وسلم entered the mosques, he used to recite this *Dua*:

أَعُوْذُ بِاللهِ الْعَظِيْمِ وَوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

'I seek refuge with Allah the Mighty and His Noble Countenance and His eternal dominion from the accursed Satan.'

If a person recites these words, Satan says: 'This person is

protected against me for the whole day.' (*Hayat-us-Sahabah, 3/394*)

55. The Noble Prophet's صلى الله عليه وسلم matchless kindness and affection

The Battle of Hunain took place under strange circumstances. There was a great rush of people. One of the companions wore a pair of coarse, heavy shoes. By mistake, he stepped on the Noble Prophet's صلى الله عليه وسلم blessed feet. The Messenger of Allah صلى الله عليه وسلم had a whip in his hand, and hit him slightly, saying: 'You have caused me pain.' The companion said with regard to this: 'Only Allah knows in what anguish I had spent the night.' In the morning, I was summoned to see the Messenger of Allah صلى الله عليه وسلم. I went there, with my heart full of fear. The Messenger of Allah صلى الله عليه وسلم said to me: 'Yesterday you had stepped on my foot and I had hit you with my whip. Here, take those eighty camels in turn for the pain I had caused you.'

Ponder over this incident! How great must the Noble Prophet's صلى الله عليه و سلم love for his companions been. He had hit his companion only slightly, but yet he was so concerned regarding the pain he had caused him that he gave him eighty camels as a gift. From this one can easily conclude how much he صلى الله عليه وسلم cared for his companions. We also should try to follow his example in our dealings with our dependents. If we cause them some pain, even if it is just a minor one, we ought to show our concern for them and make them happy. (*Monthly Al Mahmood,* 1419 *AH, corresponding to:* 1997 *CE, p.* 10)

56. How the Messenger of Allah صلى الله عليه وسلم would visit the sick

It was one of the Noble Prophet's صلى الله عليه وسلم blessed habits to visit the sick and enquire about their health. He would go to see the rich and the poor, the respected members of society as well as the downtrodden ones. He would even visit non-Muslims when they were sick, even if they had caused him immense trouble and distress. He even visited a person who had been one of his greatest enemies – the leader of the hypocrites Abdullah

bin Ubayy – when he was ailing.

In one Hadith comes that there was a Jewish boy who used to attend him. Sometimes, the Noble Prophet صلی اللہ علیہ و سلم would have him do some errands. When this boy fell ill, the Noble Prophet صلی اللہ علیہ و سلم went to see him. He sat down beside him. The boy was about to breath his last. As a matter of kindness and to fulfil the task he was charged with, the Messenger of Allah صلی اللہ علیہ و سلم presented the Message of Islam to the boy. The boy looked towards his father, who also was a Jew. The father was very well acquainted with the teachings of Islam, and he instructed his son to accept Islam. Thus the boy became a Muslim shortly before he died. The boy's acceptance of Islam delighted the Messenger of Allah صلی اللہ علیہ و سلم beyond measure. He exclaimed: اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَنْقَذَہٗ مِنَ النَّارِ Praise be to Allah Who saved him from the Fire.'

We should also -after due consultation with people of knowledge- try to integrate this blessed habit into our lives. Each and every Sunnah (doing), each and every action of the Noble Prophet صلی اللہ علیہ و سلم is immensely dear to Allah Most High, and whoever emulates them, shall also become dear to Allah. In the Glorious Qur'an comes:

فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰہُ

> Follow me! Allah will love you! (*Surah Aal -e- Imran, Ayat* 31) (*Monthly Al Mahmood,* 1419 *AH, corresponding to:* 1997 *CE, p.* 11)

57. An important advice: Always look at both sides of a blessing or a misfortune

We were made to promise to always look at both sides of a blessing or a misfortune. We ought not to see things only as they appear to be. Many times something that appears to be a misfortune is in fact a blessing in disguise. And many times something that appears as a blessing is in fact a great trial.

If we have a look at the covert side of blessings, then we come to

realise that they are often full of trials. One of these trials is that Allah Most High demands of the person on whom He had bestowed the blessing, not to link it to any of His creatures, i.e. that he should not say: 'I got this blessing because of such and such person.' Rather, he should say: 'I got this blessing only because of Allah's kindness.' Then, another potential trial is that blessings must be used only for such purposes as are pleasing to Allah, and that one should give due thanks for a blessing. Giving thanks is not limited to verbally expressing one's gratitude, one has to show one's gratitude through one's deeds. Now, a person who actually realises these trials, can he ever have the leisure to actually 'enjoy' a blessing?

Likewise, we ought to have a look at the covert side of misfortunes. Often they are a tremendous blessing in disguise, because they generate meekness and humility in us. We become less rebellious and more submissive to Allah Most High. This is why Allah Most High says:

كَلَّآ إِنَّ الْإِنسَانَ لَيَطْغَىٰٓ أَن رَّآهُ اسْتَغْنَىٰٓ

'Verily, man is rebellious. When he deems himself self-sufficient.' (*Surah Alaq, Ayaat* 6-7)

Another benefit of misfortunes is that they cause us to be raised to a higher rank, but, unlike acts of worship or spiritual insights, they do not cause us to become self-conceited.

Man is put to trial through misfortunes when Allah's blessings fail to divert his attention to the Divine Court. Then Allah Most High tries His servants with some misfortune. Allah Most High says in the Holy Qur'an:

وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

'And We try them with good and misfortunes so that they may turn (to Allah).' (*Surah A'raf, Ayat* 168)

In other words, We have granted them all sorts of good things and blessings in the first instant, but when they did not turn to

Us, We afflicted them with misfortune.

Sayyid Tajuddin bin Ataullah has said something even more amazing in this regard. He said: 'A sin that generates feelings of humility is better than an act of obedience that leads to self-conceit and pride. (*Monthly Al Mahmood,* 1419 *AH, corresponding to:* 1997 *CE, p.* 18)

58. An important advice: Seeking fame through religion breaks a person's back

Let not any kind of miraculous happenings make you long for fame, for people who have such longings often lose their faith. Such a person shall reach the hereafter empty-handed. However, it is a completely different matter if a person was granted a miracle and -without any of his own doing- was granted fame as well, as in the case of many saints of the highest calibre. Sufyan bin Uyaina رحمۃاللہعلیہ said: If any of the true saints would have had a desire for fame, no one would even as much as recognise them.

Ibrahim Mabtuli رحمۃ اللہ علیہ said: The way a dervish lives in this world can be compared to a person visiting the bathroom: he closes the door, bolts it and then fulfils his need. Then he quickly hides or flushes away the impurity and leaves the place, before his imperfections are seen by anyone... However, if a person is so shameless as not to close the door, then his imperfections can be witnessed by everyone, subjecting him to taunt and reprimand...

Muhammad Umari رحمۃ اللہ علیہ said: 'Seeking fame and publicity breaks a person's back.' Remember! There is no scholar or saint whose heart has not been tainted by fame. And, after having been granted fame and publicity - even though they have not tried to acquire it by themselves- the state of their heart changes, so much that all of those who have become acquainted with the Most High long for their former state. Think about it. (*Monthly Al Mahmood,* 1419 *AH, corresponding to:* 1997 *CE, p.* 19)

59. The Noble Companions would think of a Sunnah (doing of Holy Prophet صلى الله عليه و سلم) as an act of Allah's Beloved صلى الله عليه وسلم, and we think: Oh, it's just a Sunnah!

There are times when we should, in order to acquire the Station of Love in the Divine Court, and while being fully aware of our weaknesses and shortcomings, act according to the concessions granted to us by the Holy *Shari'ah* (divine law). This is so because it is very dear to Allah Most High that we should, at times, avail concessions granted by Him. The Messenger of Allah صلى الله عليه و سلم is reported to have said: 'Allah Most High loves that people act according to concessions as much as He loves that they act according to strict discipline.'

However, while acting according to concessions, one must fulfil one condition: namely that one really, really lacks the strength to bear the hardship contained in the actual injunction. So, a person who can easily do a deed in the more excellent manner, should rest content with concessions. And when there is some minor trouble involved, and one yet does the deed, then one should not become boastful, for Allah loves a person who is aware of his weakness and limitations, and Divine Mercy quickly enshrouds such a person.

60. A strange incident: How a person got the necklace and the owner of the necklace

In Makkah Mukarramah happened to live a devout, god-fearing Haji. Once he was going somewhere when he found a silken pouch lying in the dust. Upon opening that pouch, he found it contained an invaluable necklace, studded with diamonds and other precious gems. A thought crossed his mind: 'Just pick up the necklace, and hide it.' But then he was overtaken by fear of Allah Most High. He knew that Allah was watching him. He knew if he'd try to keep that necklace for himself, Allah would sooner or later get hold of him and cast him into hell. Thus he decided to do all that was within his might to find the rightful owner of this necklace and restore it to him. He did not have to search long, for the owner of the necklace himself was roaming the streets, trying to find his necklace. When the Haji met him,

he said: 'Brother, I have found a silken pouch, see if it is yours.' And indeed, it turned out to be his. The person was overjoyed, and wanted to give the Haji five hundred gold coins as reward. However, the Haji politely declined and said: 'I do not want any reward. Whatever I did was solely for the pleasure of Allah. Really, I do not want to take anything from you.' The person insisted very much and said: 'Listen, I have already made an intention that I will pay five hundred gold coins to the person who restores my necklace to me, that's why I give you this money.' The Haji refused. He said: 'I do not want this money.' The person then left him and returned to his hometown, all the time saying to himself: 'What a pious, god-fearing young man! If I had met him here, I'd have married my daughter to him...' That person was one of the greatest merchants of his land.

Now look how strange Allah's ways are: The Haji was a resident of Makkah Mukarramah. Once he had to go on a journey, a voyage to be more concrete. Soon his ship was caught in a storm. The mighty waves broke the ship apart and sank. Just some planks remained afloat. The young man somehow managed to get hold of one plank. He looked around to see which of his fellow-travellers survived, but couldn't find anyone. The plank kept drifting for quite some time until it stranded at a shore. There was a village nearby. The people of the village rushed to the shore when they saw that poor youth who had by now lost consciousness. They brought him to their village and kept him there until he came to his senses again. They gave him to eat and drink, and looked well after him until his strength was restored. Thus passed a couple of days. When they enquired about his background, they came to learn that he was a Hafiz-e-Qur'an (one who has learnt Quran by heart) as well as a scholar. They were also impressed by his flawless character. They appointed him as their Imam, and they also requested him to teach their children. He was given a stipend in return for his services, and in no time, the people considered him as their spiritual leader, whom they consulted in all of their affairs.

The people of this village thought: 'How lucky we are to have

found such a pious, god-fearing person... would that he never leaves our village! It would be indeed a great loss if he'd go away from here. If there was only a way to ensure his staying with us.' It did not take them long to find a solution - they concluded that if he'd marry a girl from their village, he'd stay with them. They also had a girl on their mind - the daughter of that wealthy merchant who had recently passed away. The girl was beautiful beyond description, of immaculate character, and of marriageable age. The matter was presented both to the Haji as well as the girl's family, and both parties agreed. Thus the marriage was solemnised. When the Haji went to his bride, he saw that she wore around her neck the same necklace he had found a while ago in a silken pouch on one of the streets of Makkah Mukarramah, and which he had returned to the owner, without accepting any reward from him. The owner of the necklace, the merchant who had recently passed away, used to say: 'What a pious, god-fearing young man! If I had met him here, I'd have married my daughter to him...'

Allah Most High had, through the blessings of his virtue, righteousness and piety, granted this young man bounties far beyond his imagination. Not only had He granted him the necklace, but He also bestowed upon him the girl to whom the necklace belonged, as well as a spacious mansion, estate, a flourishing business and whatever the deceased trader had owned.

This is true fear of the Almighty... a person who truly fears Allah in his heart, Allah blesses him not only in this world but also in the Hereafter. So, my dear brothers and sisters, let us, as long as we continue our stay on earth, strive to acquire such fear of Allah. Let us become obedient to Him and shun all acts of disobedience. Allah will surely help us.

61. Differences and discord cause unity to drown

We should help people love one another. We should try our best to remove any mistrust, malice or ill-will for one another, and the best way to do that is to talk about the virtues of others, and likewise we should tell one another that such and such person is

talking well of you in front of others. We also should make it a habit to exchange gifts, and encourage others to do so, too.

62. If people praise you in a gathering, then just keep quiet

When you happen to be in a gathering and people praise you, then just keep quiet. Don't say anything like: 'I am the worst of mankind' or: 'I am not even worth the dust sticking to the sole of your shoes', etc. This kind of talk is actually one of the ways our *Nafs* (desire) deceives us. By making us utter such words, our *Nafs* (desire) actually intends to hide the pleasure it derived from hearing the praise. Just keeping quiet on such occasions requires quite some effort. A person who is under the sway of his *Nafs* (desire) must especially ensure to follow this advice. Yes, if there is a person, who -by the Grace of Allah- is no longer prone to be ensnared by his *Nafs* (desire), who has got control over his *Nafs* (desire) as though it was a stubborn donkey that has been finally brought under control, then such a person is at liberty to either reply or keep quiet.

63. Thirty-one important pieces of advice

1. The Noble Prophet صلى الله عليه و سلم said: If a person escapes the ignominy of disobedience and comes towards the honour of obedience, then Allah shall:

   a) grant him richness without riches
   b) assist him without an army
   c) grant him honour independent of his kin

In one tradition comes that once the Messenger of Allah صلى الله عليه و سلم came to his companions and asked: 'How did you spend your morning?' They said: 'We spent our morning as believers in Allah.' The Messenger of Allah صلى الله عليه و سلم said: 'What are the signs of your faith?' They said:

   a) We remain patient in adversity
   b) We are grateful in times of ease
   c) We are content with whatever has been decrees for us

The Messenger of Allah صلی اللہ علیہ و سلم said: 'By the Lord of the Ka'bah! You are indeed believers.'

2. Allah Most High has inspired to some of His prophets:

   a) If one meets me while loving Me then I shall admit him into Paradise.
   b) If one meets me while he is fearful of Me then I shall keep him far away from Hell.
   c) If one meets me while he feels embarrassed then I shall cause the recording angels to forget his sins.

3. The following has been related from Sayyidina Abdullah bin Mas'ud رضی اللہ عنہ:

   a) Discharge the duties that Allah Most High has imposed on you and you shall become the most devout worshipper among the people.
   b) Keep away from the things that Allah Most High made unlawful and you shall become the most abstentious of all people.
   c) Be content with whatever Allah Most High bestowed upon you and you shall become the most self-sufficient of all people

4. It has been related from Salih bin Marqadi رحمۃ اللہ علیہ that when he passed by some houses, he used to address them:

   a) Where have your former owners gone?
   b) Where are those who kept you abuzz with life?
   c) Where are those who dwelled in you?

   A voice from the unseen replied:

   a) Their traces have been erased.
   b) Their remains are mingled with dust.
   c) Their deeds are hanging round their necks.

5. The following has been related from Sayyidina Ali رضی اللہ عنہ:

   a) Be kind to whomever you will and you shall become his leader.

b) Ask from whomever you will and you shall become his slave.

c) Show your independence from whomever you will and you shall become just as independent.

6. Don't ever be loose heart in the face of calamity, for stars shine only when it is dark.

7. It has been related that once Ibrahim bin Adham رحمة الله عليه was asked by someone what had caused him to become so abstentious. He said: There were three reasons:

   a) I came to realize that the grave is a dreadful place, and that I have no companion there..

   b) I came to realize that the journey ahead is very long and that I have no provisions

   c) I came to realize that Allah the Compelling is the one to judge, and that I have nothing to defend myself.

8. It has been related that Shibli رحمة الله عليه - a saint of the highest rank, used to supplicate:

   a) O Lord, in spite of my weakness and my frailty I would like to give You all my good deeds. O Lord, how could it be that You would not like to forgive me all my sins, although You have full authority over me and although You do not stand in need of me.

   b) He also would say: 'If you want to have a close relation with Allah, then take to dread of your own soul.

   c) And he would say: If you have tasted the sweetness of connection with Allah, only then you can understand the bitterness of separation as well. That means a person who has never experienced the joy of having a connection with Allah, has got no idea how painful it would be to be without Him. Or in the words of a poet:

   One who found Him a friend

   Can not be at ease again throughout His life

9. Sufyan Thawri رحمة الله عليه was once asked: What does having a

good relation with Allah mean? He replied:

Built a good relation with someone through

a) A comely face

b) An attractive voice

c) An eloquent tongue

10. Sayyidina Ibn Abbas رضی اللہ عنہ is reported to have said: *Zuhd* comprises of three letters: *Zaa, haa* and *daal.*

- ➢ *Zaa* stands for *Zaadul Maad,* provisions for the Hereafter.
- ➢ *Haa* stands for *Hidayat,* being rightly guided
- ➢ *Daal* stands for *Dawaam alat-Ta'ah,* being persistent in acts of obedience.

On another occasion it has been said that *Zaa* represents indifference towards adornment, *Haa* represents indifference towards one's own lowly inclinations, and *Daal* represents indifference towards this world.

11. Once a person came to Hamid رحمۃ اللہ علیہ and asked him for counsel. He said: 'Make a cover for religion, just as you use a cover for the Holy Qur'an.' He asked: 'What is a cover for religion?' He said:

a) Don't talk unless it is necessary.

b) Don't get engaged in worldly affairs unless it is necessary.

c) Do not mix with people unless it is necessary.

Note: Just as we wrap the Holy Qur'an in some piece of cloth in order to protect it, we also ought to adopt means to protect our religion. The means to protect our religion, or the 'cover' for our religion is mentioned above. These three issues which we are told to refrain from are most likely to harm our religion. Hence we ought to give them up except for what is absolutely necessary. Also know that *Zuhd* comprises of three things:

a) Keeping away from all that are forbidden,

whether small or big

b) Discharging all religious obligations, whether easy or difficult

c) Leaving worldly matters to those who hanker after it, whether much or little.

12. Sayyidina Luqman once instructed his son: 'Son listen, man is made up of three components:

a) One is for Allah – that is the spirit.

b) One is for the person himself – that are his deeds

c) One is for insects and worms – that is his body.'

13. Sayyidina Ali رضی اللہ عنہ once said: Three things strengthen memory are remove phlegm:

a) Miswaak (Twig)

b) Fasting

c) Reciting the Holy Qur'an

14. Sayyidina Kaab Ahbar رضی اللہ عنہ said: There are three fortresses that protect a believer against Satan:

a) One such fortress is the mosque.

b) Another fortress is remembrance of Allah Most High

c) The third fortress is reciting the Holy Qur'an

15. Some sages have reportedly said that among Allah's treasures are three things which He bestows only on those He loves:

a) Indigence - through it man is saved from many sins and worldly troubles.

b) Disease - for this is a means of forgiveness.

c) Patience - for this causes one's ranks to be raised.

16. It has been related that once someone asked Sayyidina Ibn Abbas رضی اللہ عنہما:

a) Which is the best of days?

b) Which is the best of months?

c) Which is the best of deeds?

Sayyidina Ibn Abbas رضی اللہ عنہ replied:

'Friday is the best of days. Ramadhan is the best of months, and the best of deeds is to offer the prescribed prayers on time.' When Sayyidina Ali رضی اللہ عنہ got to know about this dialogue he said: 'If one was to ask all the scholars and sages residing between east and west this question, they would give just the same reply, but there is something I would like to add:

a) The best of deeds is the one which is accepted by Allah.
b) The best of months is the one in which one repents with a perfect repentance.
c) The best of days is the one on which you return to your Lord as a believer.

A poet said: Don't you see how we are tried by night and day while we are busy playing with overt and covert. Don't incline to the delights of this world, for this is not your true destination. Work good before you die. And don't let a multitude of brethren and friends deceive you.

If Allah intends goodness for a person, He:

a) grants him understanding of religion
b) makes him disinclined to this world
c) gives him awareness of his shortcomings.

17. Sayyidina Umar Farooq رضی اللہ عنہ is reported to have said:

a) Treating people in a loving, amicable manner is half reason
b) A good question is half knowledge
c) Wise planning makes half budget.

18. It has been reported that Sayyidina Usman رضی اللہ عنہ said:

a) Allah loves a person who gives up worldliness.
b) The angels love a person who gives up sin.
c) The Muslims love a person who gives up avarice and expectations.

19. It has been reported that Sayyidina Ali رضی اللہ عنہ said:

a) Out of all blessings man can get in this world, Islam is the best.

b) Out of all engagements, keeping oneself engaged in worship is the best.

c) Out of all admonishments, death is the best means to admonish

20. Sayyidina Abdullah bin Mas'ud رضی اللہ عنہ said:

a) How many a people fell into sin after being blessed (thinking that if Allah were displeased with us, He would seize this blessing). They think that their prosperity is a sign of Allah's goodwill and pleasure, hence they will not mend their ways.

b) How many a people fall into temptation after being praised. They consider flattering as praise, thinking that if they were not indeed such and such, then we would never be praised in that way. Thus they have no concern with reforming themselves.

c) How many a people fall into deception because their shortcomings are covered up by Allah Most High. They think that since Allah conceals their faults and the people honour them, they must have been favourably accepted in the Divine Court. They don't realize that if Allah would not screen them, no one would want to talk to them.

21. It has been related that Sayyidina Dawud علیہ السلام said: It has been revealed in the *Zabur* that a person of reason does not engage himself with anything but three things:

a) Preparing himself for the Hereafter

b) Earning his livelihood

c) Seeking enjoyment only in what is lawful

22. Sayyidina Abu Hurairah رضی اللہ عنہ reported that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Three things shall save you while three other shall destroy you. Three things shall raise your ranks in Paradise and three other things shall become an expiation for your sins.'

The things that shall save you are:

a) Fearing Allah in private and in public, and refraining from all acts of disobedience

b) Adopting moderation at times of adversity and prosperity (that means one should not be wasteful during prosperous days)

c) Being just when pleased and when angry (one should not behave unjust while angry, as is commonly observed)

The three things that shall destroy you are:

a) Extreme miserliness (i.e. not even discharging the minimum obligations regarding one's wealth)

b) Following the whims and fancies of one's *Nafs* (desire) {for one's *Nafs* (desire) does not care about the limits set by the Holy *Shari'ah*}

c) Self-conceit (to such an extent that one looks down upon others)

The three things that shall raise your rank in Paradise are:

a) Spreading the greeting of peace (that means to greet every Muslim, regardless of whether one knows him or not)

b) Feeding others (within one's means)

c) Offering prayers at night when other people are asleep {i.e. offering the *Tahajjud* (super erogatory prayer)}

Note: Greeting others with *Salam* helps one in keeping one's heart free of rancour, it brings about mutual love and friendship, it destroys pride and all evils that stem from pride.

Feeding others helps one overcome any feelings of ill-will, it brings about mutual love and friendship, and it sets an end to miserliness. Offering prayers at night generates sincerity which is in turn the backbone of every virtue, and it fosters love for Allah Most High which helps one incline towards good deeds and hate acts of disobedience. And, a person who is regular in offering *Tahajjud* (super erogatory prayer) gets even more regular in offering the obligatory prayers.

The three things that shall become an expiation for your sins are:

a) Taking a perfect ablution even when it is cold.
b) Walking towards the congregational prayers.
c) Waiting for the next prayer after having offered the prayer.

23. Sayyidina Jibril (Gabriel) علیہ السلام gave our beloved Prophet صلی اللہ علیہ وسلم three advices:

a) (Remember that) no matter for how long you might live, one day you will have to die.
b) (Remember that) no matter whom you befriend, one day you will have to part.
c) (Remember that) no matter what kind of deed you do, one day you shall get the requital for your doings.

Note: This means since your death is inevitable, you ought to prepare for it, and since no earthly friendship will last, you ought to befriend Him Who shall always be with you, that is Allah Most High.

Maulana Rumi رحمۃ اللہ علیہ said:

'Love for any mortal shall not endure, but love for the Ever-Living, the Self-Subsistent shall endure.'

And since you shall get the requital for all your deeds - your good deeds shall be rewarded and your evil deeds shall be punished - you ought to do good and keep away from evil.

24. Sayyidina Ibrahim علیہ السلام was once asked: 'Why did Allah choose you as His friend?' He said: For three reasons:

a) I never preferred anyone's command over that of Allah Most High.
b) I never worry about the things the responsibility of which Allah Most High has taken
c) I never had my meals in the morning or in the evening unless there was a guest to join me.

25. Some sages reportedly said: 'There are three things that drive away anxiety and grief: Remembering Allah Most High,

sitting in the company of His friends, and listening to the talk of wise people.'

26. Hasan Basri رحمة الله عليه said:

a) One who does not have manners, has got no knowledge.
b) One who does not have patience, has got no religion.
c) One who does not have self-restraint, has got no claim to Divine proximity.

27. Hatim Asim رحمة الله عليه said: 'Each day the devil asks me: What will you eat? What will you wear? Where will you stay?' I reply him by saying: 'I will eat death, I will wear a shroud and I will stay in a grave.

64. A plane with six hundred thousand seats

Tafsir Ibn Kathir contains a mention of Sayyidina Sulaiman's عليه السلام flying throne. It is reported that Sayyidina Sulaiman عليه السلام had a huge throne manufactured from wood. This throne was so huge that not only Sayyidina Sulaiman عليه السلام himself but all of his courtiers, his armies and even artillery could be accommodated on that throne. Sayyidina Sulaiman عليه السلام then would command the wind to lift the throne and carry it to whatever place he desired. This throne could cover the distance of one month's journey from morning till noon, and the distance of another month's journey from noon till evening. Thus Sayyidina Sulaiman عليه السلام could cover the distance of a two month's journey in one single day.

Ibn Abi Hatim recorded from Said bin Jubair that some six hundred thousand chairs were placed on the throne. The front rows were occupied by Sayyidina Sulaiman عليه السلام himself as well as the believers from among the human beings, whereas the rows behind were occupied by the believing Jinn. Sayyidina Sulaiman عليه السلام then would bid the birds to hover over the throne so as to shade the travellers from the sun. Then he would command the wind to lift this magnificent arrangement and carry it to whatever place he desired. In some traditions has been mentioned that throughout the journey, Sayyidina Sulaiman عليه

السلام would continuously praise and thank Allah. He would neither look left nor right, a picture of perfect humility. *(Maariful Qur'an, 6/212, with reference to Tafsir Ibn Kathir)*

65. Is *Da'wah* (preaching) *Fardh* (compulsory), *Wajib* (obligatory) or *Sunnah* (doing inherited by Prophet صلی اللہ علیہ وسلم)?

Question: Highly respected Maulana Sahib, *As-Salamu alaikum wa rahmatullahi wa barakatuhu!*

I would like to enquire whether *Da'wah* is *Fardh, Wajib* or *Sunnah*.

Answer: If the Ummah becomes careless regarding its *Faraaidh*, then *Da'wah* is *Fardh*. And if it becomes careless regarding *Wajibaat*, then *Da'wah* is *Wajib*. And if it becomes careless about *Sunan*, then *Da'wah* is *Sunnah*. You should consult your heart about the state of the Ummah nowadays. You will get the right answer.

66. The conveyances in Paradise shall have seats made of gold

According to one Hadith, the Messenger of Allah صلی اللہ علیہ و سلم said: By Him in Whose hands is my soul! When those who shall be admitted into Paradise shall come for from their graves, they shall be welcomed, and winged camels with golden litters shall be brought for them. Even the thongs of their shoes shall be radiant with light. A single step taken by one of those camels shall take the rider to the very limit of his sight. The people of Paradise shall then reach a tree from beneath the roots of which two rivers shall gush forth. When they drink from the water of one river, they shall be purified from all bodily filth.

Then they shall take a bath in the second river. After bathing in this water, their bodies shall never become dirty again, nor shall their hair ever get dishevelled. Their faces and their bodies shall become beautiful beyond description. Then they shall proceed to the gates of Paradise. They will see a bolt of red rubies, resting on a golden frame. As soon as they try to move it, it shall emit a lovely, melodious sound, and every maiden of Paradise shall

know that her husband has finally arrived. They shall request the gate-keeper of Paradise to open the gate, and he will honour their request. The people of Paradise shall then enter, and upon seeing the striking features of the gate-keeper, they will fall prostrate. He will then ask them to get up, telling them: 'Please, do not do so. I am naught but your humble servant.' Then he will take them inside. When each of them reaches his tents made of rubies and pearl, his heavenly wife will rush forward to receive him. Overtaken by happiness, she will embrace her husband and whisper to him: 'You are my beloved, and I am the one who truly loves you. I shall live forever. I shall never die. I am raised in delight and bliss. I am far from poverty and indigence. I shall always be pleased with you, without ever being displeased or annoyed. I shall always be there to serve you. I shall never be away from you.' Then he shall enter his abode - the ceiling shall be at a height of one hundred thousand cubits, the walls shall be made of pearls in different hues and colours. There shall be seventy thrones in his mansion, and on each throne shall recline heavenly maidens dressed in seventy robes. The maidens shall be of such exquisite beauty that the marrow of their shin bones shall shimmer through her skin and raiments. Then he will enjoy her sweet embrace throughout the night. Beneath the gardens and the mansions shall flow rivers the water of which shall never turn stale - pure and clean water, like pearls.

There shall be rivers of milk, the taste of which shall never change, such milk which was not drawn from the udder of any animal. And there shall be rivers of most delicious wine, and rivers of honey, such honey that did not come forth from the belly of a honey-bee. There shall be trees laden with all kinds of fruits, with low-hanging branches. If one wishes to eat from those fruits while standing, one can easily do so, and if one wishes to partake of those fruits while sitting, the branches will lower themselves, and if one wishes to have them while reclining, the branches shall lower themselves a little further... Upon this the Messenger of Allah صلی اللہ علیہ وسلم recited the Ayat: *And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.* (Surah Dahr, Ayat 14)

When he desires food, white and green birds shall come to him and offer him to take meat from wherever he pleases. After he has eating to his satisfaction, the bird shall leave, whole and hearty, and as beautiful as it was before. Angels shall come to greet him and tell him: 'These are the gardens that you were made to inherit because of your deeds.' If a single hair of one heavenly maiden was to fall on earth, its shine would suffice to bring light to the whole world, and yet this hair would retain its intense blackness. *(Tafsir Ibn Kathir 4/447)*

67. A tree in Paradise from beneath the roots of which shall gush forth two rivers

Ibn Abi Hatim recorded one statement from Sayyidina Ali رضی اللہ عنہ that upon reaching the gates of Paradise, the People of Paradise shall behold a tree from beneath the roots of which two rivers gush forth. They shall bath in one of the rivers. After that they shall become so pure that their bodies and faces shine with radiance. Their hair shall be combed and anointed, and after that, their hair shall never get dishevelled. The skin of their bodies and faces shall become fair and radiant. Then they shall go to the second river. It will be as though they were told to drink from it. After they have drunk from it, their bodies shall be purified from all that is repulsive. The angels shall greet them with *Salam* (peace be...), and congratulate them on their admission into Paradise. They shall take them into the heavenly gardens, and tell them to rejoice, for Allah has prepared for them all sorts of delights. Upon this, some of the People of Paradise will rush ahead towards the joys that await them.

The wide -eyed virgins of Paradise who were especially created for them will then congratulate each other: 'Oh, look! Congratulations, such and such has finally arrived.' Upon hearing the name, some of them will ask: 'Did you really see him?' the others will reply: 'Yes, we saw him with our own eyes.' In their joy, they will rush towards the doors of their palaces. When the people of Paradise arrive at their dwellings, they will see the cushions that were laid out for them, the soft

thick carpets that were spread for them, and the goblets that were lined up for them. Then, when they look at the walls, they will find them made up of different kinds of green and red gemstones and white, lustrous pearls. Then, when they raise their gaze to the ceiling, they will find it clear and luminous - shining with heavenly light, so bright that it would take away their sight, would not Allah have enabled them to withstand such a glorious scene. Then they will behold their heavenly spouses, looking at them with love and tender affection. Finally, they will recline on whichever throne they fancy, and say: 'Praise be to Allah Who has guided us to this all. Had Allah not guided us, we would have neverbeen able to find our way.' *(Tafsir Ibn Kathir, 4/447)*

68. Recite these words and acquire six tremendous benefits

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ اَسْتَغْفِرُ اللّٰهَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ اَلْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ بِيَدِهِ الْخَيْرُ۔ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ۔

The Messenger of Allah صلى الله عليه و سلم said to Sayyidina Uthman رضی اللہ عنہ: If a person recites these words ten times in the morning, then Allah will bestow on him six blessings:

1. He will remain safe against Satan and his army.
2. He shall have one *Qintar* of reward.
3. His place in Paradise shall be elevated by one rank.
4. He shall be married to a wide-eyed maiden of Paradise.
5. He shall be visited by twelve angels.
6. His reward shall be like that of one who had read the *Qur'an*, the *Tawrah*, the *Injil*, the *Zabur*, and along with that he shall get the reward of one accepted *Hajj* (pilgrimage) and one accepted *Umrah* (optional pilgrimage). And if he dies on that day, he shall get the rank of a martyr. *(Tafsir Ibn Kathir, 4/439)*

69. The Noble Prophet's صلى الله عليه وسلم domestic life

Each and every aspect of the Noble Prophet's صلى الله عليه و سلم life

are an ideal for all of mankind. This is why Allah Most High had willed that each and every detail of his صلی اللہ علیہ و سلم life should be transparent and preserved.

Every human being has got the desire to keep the details of his domestic life secret. It is indeed a miracle that the Messenger of Allah صلی اللہ علیہ و سلم not only permitted but even encouraged the propagation of details relating to his domestic and familial life, so that people may learn therefrom. This is also the reason why so many minute details regarding his personal life have been preserved, far more than would have been possible in case of anyone else.

The Noble Prophet's صلی اللہ علیہ وسلم private life was just as immaculate as his public life – the same values of the highest calibre, the same moral conduct. At home he صلی اللہ علیہ و سلم was just as affectionate, tender, merciful and kind as he was among his companions. At home he was the same source of guidance, knowledge and teacher of moral perfection as he was during his sermons. The reflections, considerations and wisdom he demonstrated at home, was in no way less than what could be witnessed during his public appearances. In the privacy of his home, he fully abided by the same ethical code he had enjoined upon his followers. This is why each and every aspect of his صلی اللہ علیہ و سلم private life is as much an ideal for us as the aspects of his public life.

70. A simple human life

The private life of Allah's Final messenger صلی اللہ علیہ و سلم was simple and free of pretentiousness. In spite of the lofty rank that Allah Most High had bestowed upon him, and in spite of the tremendous love and respect the believers had for him, he led a very simple life, in utmost humility. The Mother of the Believers, Sayyidah Aishah Siddiqa رضی اللہ عنہا was once asked about the Noble Prophet's صلی اللہ علیہ و سلم private life. She replied:

'He was just like a man among ordinary men: he used to clean his clothes, and milk his goat, and do his work himself.' *(Shamail-e-Tirmidhi)*

Sayyidah Aishah Siddiqa رضی اللہ عنہا further narrated that he صلی اللہ

عليه و سلم would even patch his clothes, and mend his shoes. *(Musnad Ahmad)*

He would also assist his family members in their chores. When it was time to offer the prayer, he would leave. *(Bukhari, Kitabus-Salah)*

Upon entering his abode, he would be the first to greet. He would meet his family members in a pleasant mood and treat them with kindness.

71. How the Messenger of Allah صلى الله عليه و سلم dealt with his wives

The Messenger of Allah صلى الله عليه و سلم repeatedly emphasised the importance of treating one's wives well, and to oversee their inborn weaknesses. It has been mentioned in a number of traditions that the nature of women was created with a little bit of crookedness, and that it is not possible to completely straighten out that crookedness, and that the only way of getting along with them is to oversee their weaknesses and to treat them in the best of manners. *(Bukhari, Kitabun Nikah, Babul Wasaya bin Nisaa)*

He صلى الله عليه و سلم further said that good treatment of women indicates perfection of faith. *(Tirmidhi, Kitabul Iman)*

He صلى الله عليه و سلم himself would make sure to fully act according to these principles, and indeed, mankind has not produced any better example for good treatment of women. He صلى الله عليه و سلم said to his companions: 'The best from among you is he who treats his family best, and I treat my family in the best of manner.' *(Tirmidhi, Manaqib, p. 63; Ibn Majah, Kitabun Nikah, p. 50)*

Although the Mothers of the Believers were indeed the best of all women, and although Allah Most High had chosen them as life-companions for His Beloved صلى الله عليه و سلم, they still happened to be women (may Allah increase their ranks forever), and because of that, they too, had their little weaknesses, which would manifest themselves at times. The Messenger of Allah صلى الله عليه و سلم however, always chose to forgive and to oversee, and to treat them with generosity and kindness, even if any of them would be sulking for a whole day. *(Bukhari, Kitabun Nikah, Bab Mawizatur rajl ibnatahu li hal zawjiha)*

Once Sayyidah Aishah Siddiqa رضی اللہ عنہا was annoyed for some reason, and she talked to the Messenger of Allah صلی اللہ علیہ و سلم with a somewhat raised voice. Her honourable father, Sayyidina Abu Bakr Siddiq رضی اللہ عنہ was nearby and wanted to slap her for that: How dare you talk to the Messenger of Allah صلی اللہ علیہ و سلم like that! However, the Messenger of Allah صلی اللہ علیہ و سلم saved her. *(Abu Dawud, Kitabul Adab, Bab fil Mizah)*

The Noble Prophet صلی اللہ علیہ و سلم once said to Sayyidah Aishah رضی اللہ عنہا: I know very well when you are displeased with me, and I also know very well when you are pleased with me.' Sayyidah Aishah رضی اللہ عنہا asked: 'How do you know?' He صلی اللہ علیہ وسلم said: 'When you are pleased with me, you say: 'By the Lord of Muhammad', and when you are displeased, you say: 'By the Lord of Ibrahim!' Sayyidah Aishah رضی اللہ عنہا then said: 'But, o Messenger of Allah, my displeasure does not go beyond not taking your name. Within my heart I am never displeased.' *(Sahih Muslim)*

72. Now we are at par...

There are some such incidents regarding the Noble Prophet's صلی اللہ علیہ و سلم tender affection and consideration for his wives that, if these incidents were not mentioned in the books of Hadith, one might have been inclined to think that a person of so high standing could never be so delightful. The books of Hadith mention, for example an incident regarding Sayyidah Aishah رضی اللہ عنہا, that once, during a journey, the Noble Prophet صلی اللہ علیہ و سلم had a race with her, and Sayyidah Aishah happened to win the race. After a while, during another journey, the two had another race, and this time Sayyidah Aishah رضی اللہ عنہا lost. Upon this, the Noble Prophet صلی اللہ علیہ وسلم remarked: 'Now we are at par.'

Sayyidah Aishah was married to the Noble Prophet صلی اللہ علیہ و سلم at a very young age, and so it was just natural for her to have some playful inclinations. The Noble Prophet صلی اللہ علیہ و سلم would, to keep her happy, make sure to fulfil her permissible desires. Sayyidah Aishah's friends would come to visit her, play and sing with her, with the Noble Prophet's صلی اللہ علیہ و سلم kind

permission. If their play would ever disturb him, he would simply go out, and send the girls to Sayyidah Aishah رضی اللہ عنہا.

The books of Hadith mention another incident which clearly show how eager the Messenger of Allah صلی اللہ علیہ و سلم was to please his wives. Once, on Eid-day, in the yard of the Noble Prophet's صلی اللہ علیہ و سلم mosque, some Abyssinians engaged in some games with spears. Sayyidah Aishah رضی اللہ عنہا wanted to watch them. The Messenger of Allah صلی اللہ علیہ و سلم stood in the door of his dwelling - so as to screen her, and she watched the Abyssinians. The Messenger of Allah صلی اللہ علیہ و سلم kept standing for as long as she desired to watch them. *(Bukhari, Kitabus Salah, Bab Ashabul Hirab fil Masjid; Muslim Kitabul Idayn, Bab Ar-Rukhsat fil La'bi Yawmal Eid)*

These are outstanding examples of treating one's wives well, and of keeping them happy. Emulating these examples is also a part of following the Sunnah, and these incidents are a lesson especially for those who think that this demeanour has got a negative effect on their honour.

In the life of Allah's Final Messenger صلی اللہ علیہ و سلم, in spite of all his concerns, and the tremendous responsibility that come along with prophethood, we find all those subtle feelings and emotions which are the demand of a balanced human temperament. The Noble Prophet صلی اللہ علیہ وسلم is indeed an example worth emulating concerning the way he treated his near and dear ones, just as he is an example regarding everything else.

His love for Sayyidah Khadijah رضی اللہ عنہا knew no bounds. Whenever an animal was slaughtered at his home, he would send some of the meat to Sayyidah Khadijah's رضی اللہ عنہا friends. He would mention her often after her death, so far that his other wives were inclined to feel jealous of her. Once Sayyidah Aishah رضی اللہ عنہا expressed her feelings regarding this. Upon this, the Noble Prophet صلی اللہ علیہ و سلم said: 'Allah gave me this love for her.' *(Sahih Muslim, Kitab Fadhailus Sahabah, Bab Fadhail Khadijah)* He would be delighted whenever any of Sayyidah Khadijah's رضی اللہ عنہا relatives would come to visit him. *(Ibid)*

He also loved his other wives dearly, but Sayyidah Aishah رضی اللہ عنہا enjoyed a special relationship with him due to her extraordinary intelligence, her scholarly nature and her insight into religious matters.

73. Love and affection towards children

During the days of ignorance, children were not considered as deserving much attention. The Messenger of Allah صلی اللہ علیہ و سلم however, would even shower the little ones with special kindness and mercy. His sayings and actions in this regard are unparalleled in the history of mankind.

The Messenger of Allah صلی اللہ علیہ و سلم said about children that they are a great blessing from Allah, and that it is the parents' responsibility to bestow on them a good education, to groom their personalities and to teach them good manners. He also encouraged other senior family members to treat children with love and affection. If there happen to be girls amongst the children, then they should not be left behind regarding good treatment. The Messenger of Allah صلی اللہ علیہ و سلم himself would demonstrate these ethics by the way he treated the boys and girls living in his house. He loved his daughters dearly, and he would not only treat them kindly, but with honour. Regarding his beloved daughter Sayyidah Fatimah Zahra رضی اللہ عنہ has been mentioned in the books of Hadith that when she would come to visit her august father, he would get up to welcome her. Then he offered her his own seat. *(Sahih Muslim Kitabul Fadhail, Bab Fatimah)*

The Messenger of Allah صلی اللہ علیہ و سلم enumerated her virtues on many different occasions, and these statements are preserved in the books of Hadith. He also treated his other daughters in a similar manner; again, incidents regarding this can be found in the books of Hadith.

If there happened to be any young child at his home, he would treat it with even more love and affection (and that is the mark of true human perfection). His two grandsons Sayyidina Hasan and Sayyidina Husain رضی اللہ عنہ literally grew up on his lap. In spite of all the responsibilities that come along with the office of

prophethood, he would not in the least diminish their rights. He would take them into his lap, make them sit on his shoulders, smell them, and even make mention of the high ranks they were to attain in future. He would pray for their welfare and mount them with him on his ride. *(Tirmidhi, Bab fi Rahmatul Walad)*

Sometimes he would say: 'You two are my flowers.' *(Sahih Bukhari, Tirmidhi, Kitab Manaqibul Hasan wal Husain)*

Once a companion, Sayyidina Aqra' bin Jalis رضی اللہ عنہ saw the Messenger of Allah صلی اللہ علیہ وسلم kiss his grandson Sayyidina Hasan رضی اللہ عنہ. He said: 'O Messenger of Allah, I have ten sons, but I never ever kissed any of them.' Upon this, the Messenger of Allah صلی اللہ علیہ وسلم said: 'Allah does not show mercy to one who is not merciful to others.' *(Sahih Bukhari, Kitabul Adab, Bab Rahmatul Walad)* In other words, loving children is also a means of acquiring Divine Mercy.

Other than his two grandsons, he would also treat the other children living with his family with love and affection. Once the Messenger of Allah صلی اللہ علیہ وسلم was delivering a sermon. His two grandsons had stepped out of their home. They had just learnt how to walk. Seeing them stumbling, the Messenger of Allah صلی اللہ علیہ وسلم could not restrain himself. In the middle of the sermon, he stepped down from the pulpit and took the two into his lap. Then he said: 'Allah rightly said that offspring are man's weakness.' When I saw these two stumble along in their new dresses, I could not restrain myself. I had to interrupt my sermon and pick them up.' *(Sunan Nasa'i, Kitabul Jum'ah, Bab Nuzoolul Imam...)*

Sometimes it would happen that any of his grandchildren would climb on his back in the middle of the prayer. The Messenger of Allah صلی اللہ علیہ وسلم would not interrupt the prayer, rather, when he had to bow or prostrate, he would put them down and then, upon straightening himself, pick them up again. *(Cf. Sahih Bukhari, Kitabul Adab, Bab Rahmatul Walad, Musnad Ahmad, 3/493-494; Sunan Nasa'i, Kitabus-Salah, Bab man yajooz an takoona sajdatu atwalu min sajdah)*

He صلی اللہ علیہ وسلم was very fond of children. Sayyidina Anas رضی اللہ عنہ said: I did not see anyone more merciful and kind towards

children than the Messenger of Allah.' *(Sahih Muslim, Kitabul Fadhail, Bab Rahmah* عليه السلام *wa tawadu'uh)*

He could not bear it to see them suffering. Once the Messenger of Allah صلى الله عليه و سلم said in public: 'Fatimah is from me, and I am from Fatimah. Fatimah's suffering is my suffering.' *(Sahih Muslim, Tirmidhi, Bab Fadhl Fatimah)*

During the Battle of Badr, the Noble Prophet's صلى الله عليه وسلم son-in-law, Sayyidah Zainab's رضى الله عنها husband, Abul Aas (who had not embraced Islam at that time) was taken as a captive. Abu Aas did not have the money to ransom himself. He sent a message to his wife, Sayyidah Zainab رضى الله عنها, asking her to arrange the money. Sayyidah Zainab رضى الله عنها owned a precious necklace which Sayyidah Khadijah رضى الله عنها had given to her as a wedding gift. When she was not able to raise the full amount, she took off her necklace and sent that as a ransom. Only Allah knows what memories the sight of this necklace awakened in the Noble Prophet صلى الله عليه وسلم when he saw it. Overtaken by emotions, he began to cry. He said to his companions: 'If you agree, then we shall send this necklace, a mother's token, back to her daughter.' The companions gladly agreed and thus the necklace was returned. *(Abu Dawud, Kitabul Jihad Bab Fidaul Aseer bil Maal)*

The Noble Prophet's son, Sayyidina Ibrahim رضى الله عنه resided with his mother somewhere in the outskirts of Madinah. The Messenger of Allah صلى الله عليه و سلم and some of his companions, would go there to see the child. Then they would return. Allah Most High, in His infinite wisdom, decreed that Sayyidina Ibrahim رضى الله عنه passed away during infancy. The Messenger of Allah صلى الله عليه و سلم had by then already reached a good old age. Sayyidina Ibrahim رضى الله عنه was his only living son. When Sayyidina Ibrahim was about to die, his head was resting in the lap of his august father, who could not hold back his tears... But even at this difficult time, Sayyidina Muhammad صلى الله عليه وسلم was not just a simple human being. He was the Messenger of Allah. Even in his distress, he would be pleased with whatever was pleasing to Allah. An embodiment of patience, he would utter:

Indeed, the eye is shedding tears, and the heart is heavy with grief, but yet we say naught but what is pleasing to our Lord. And indeed we are, o Ibrahim! Greatly grieved by your departure.' *(Bukhari, Kitabul Janaiz, Bab Qawlun-Nabi: Inna bika lamahzunoon)*

74. His dealings with servants

Servants and slaves have got the weakest position in a household, the latter being even more vulnerable than the former. During the days of ignorance, slaves would lead a life worse than that of animals. The Messenger of Allah صلى الله عليه و سلم raised them from their abject state to a state that was almost equal to that of a free person. He addressed the owners of slaves: 'They are your brothers whom Allah has kept in your ownership. An owner's responsibility is to treat his slaves kindly. Feed them whatever you eat yourselves, and clothe them with whatever you clothe yourselves. Do not give them a task that exceeds their strength. If you are forced to give them any difficult task, then you too, join them and assist them.' *(Bukhari, Kitabul Iman, Babul Ma'asi min Amril Jahiliyyah)*

The Noble Prophet's صلى الله عليه و سلم emphasis on good treatment of slaves, and the fulfilment of their rights, as well as his own actions in this regard, would cause the Companions eliminating even the slightest difference between Mahmood and Ayyaz. The Messenger of Allah صلى الله عليه و سلم had married his cousin Sayyidah Zainab bint Jahsh رضی اللہ عنہا to his freedman Sayyidina Zaid bin Harith رضی اللہ عنہا. Sayyidina Usama bin Zaid, son of Sayyidina Zaid bin Harith رضی اللہ عنہا was showered with so much love and affection, that the other companions called him 'the dear one' of Allah's Messenger صلى الله عليه و سلم.

Once the Companions wanted to intercede regarding some particular issue, however, the Noble Prophet's صلى الله عليه وسلم awe kept them from doing so. After mutual consultation, they decided that Sayyidina Usama should intercede, as he and his father, both were very dear to the Messenger of Allah صلى الله عليه وسلم. *(Bukhari, Kitab Ahadithil Anbiyaa; Muslim, Kitabul Hudood, Bab Qat'u Yadis-Sariq)*

The Messenger of Allah صلى الله عليه و سلم would usually set free any

slave that came into his possession. The slave would become free from slavery, but he would still remain a prisoner to the Noble Prophet's صلی اللہ علیہ وسلم unmatched kindness and generosity. He صلی اللہ علیہ وسلم had set Sayyidina Zaid رضی اللہ عنہ free. But when the latter's father came to take him back home, he preferred to stay with the Noble Prophet صلی اللہ علیہ وسلم, due to his endless love for him.

The Messenger of Allah صلی اللہ علیہ وسلم never ever had beaten any woman or slave. *(Shamail Tirmidhi)*

Sayyidina Anas رضی اللہ عنہ was the Noble Prophet's صلی اللہ علیہ وسلم personal attendant.

75. The Noble Prophet's صلی اللہ علیہ وسلم daily routine

The Noble Prophet صلی اللہ علیہ وسلم used to divide his time at home into three parts: one to worship Allah, the second to fulfil the rights of his family and the third to rest. And even in the third part, the time he had set aside for rest, he had kept a share for his Ummah. During this time he would allow some of his particularly close companions to meet him. They, in turn, were charged with conveying whatever knowledge they had acquired to the common Muslims. Thus, although this time was shared with the public, yet the public would benefit therefrom. Those companions who were particularly close to the Noble Prophet صلی اللہ علیہ وسلم would present issues of their own as well as those of others to the Noble Prophet صلی اللہ علیہ وسلم who would then resolve these issues for them. This was done so that those who could not ask the Noble Prophet directly about their concerns, could get their issues resolved in this manner. The Noble Prophet صلی اللہ علیہ وسلم also encouraged this kind of mediation by praying for the steadfastness of one who acted as mediator. *(Shamail-e-Tirmidhi)*

After the *Asr* prayer, the Noble Prophet صلی اللہ علیہ وسلم would visit each of the Mothers of the Faithful and enquire about their well-being. *(Sharhul Mawahib)*

The books of Hadith contain many details as to how the Noble Prophet صلی اللہ علیہ وسلم spent his night. After the *Isha* prayer, he would go to the apartment of that wife whose turn it was. The

other wives would gather there, too, and thus they would spend some time altogether. *(Abu Dawud)*

In general, the Noble Prophet صلی اللہ علیہ و سلم disliked to stay awake long after *Isha,* but if he needed to consult the seniormost among his companions regarding any issue, he would do so even at that time. *(Tirmidhi, Kitabus-Salah)*

After half of the night had passed, he would engage himself in worship. Sayyidina Anas رضی اللہ عنہ said: 'If anyone wished to see the Noble Prophet صلی اللہ علیہ و سلم asleep at night, he could do so, and if anyone wished to see him offering prayers at night, he could do so.'

76. The austerity of the Noble Prophet's صلی اللہ علیہ و سلم home

The Messenger of Allah's صلی اللہ علیہ و سلم love for his family was perfect. His care and concern for them lacked nothing. This should mean that he endured hardship so th:t his family members may be at ease. Man can easily bear harcships, but he cannot see his family in difficulty. The Noble Prophet's صلی اللہ علیہ و سلم approach however was far above that. It was a true reflection of the status of prophethood. Nothing could depict the condition of his home better than the words:

اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ

And:

اَلدُّنْيَا مَلْعُوْنَةٌ مَلْعُوْنَةٌ مَّافِيْهَا اِلَّا ذِكْرُ اللّٰهِ وَمَا وَالَاهُ

> That means: 'The true life is the life of the Hereafter' and: 'The world is accursed except for Divine Remembrance and what is related with it.'

The Messenger of Allah صلی اللہ علیہ و سلم had no concern with arranging worldly comforts for his family members. He often used to pray:

اَللّٰهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوْتًا

'O Allah, provide for Muhammad's family just as much as suffices them.' *(Bukhari, Kitabur Riqaq, Bab kaifa kana Aishun-Nabi)*

The Mother of the Faithful Sayyidah Aishah رضی اللہ عنہا who was especially dear to the Noble Prophet صلی اللہ علیہ و سلم, said: 'Many days would pass without the stove being lit.' Somebody then asked her: 'How did you sustain yourselves?' She replied: 'With dates and water.' *(Bukhari, Kitabur Riqaq, Bab kaifa kana Aishun-Nabi)*

The Holy Wives would keep only one set of clothing at a time. *(Bukhari, Kitabul Haidh, Bab Tusallil Mara'atu fi Thawb)* They would not sift the flour before working it into dough. They would never bake the thin kind of bread known as *Chapati*. At night no lantern would be lightened. *(Bukhari, Kitabus-Salah alal Farsh)*

The Noble Prophet صلی اللہ علیہ و سلم slept on a mat made of fibres. These fibres were so hard that they left their impression on his blessed body. *(Ibid, Tirmidhi, Kitabuz-Zuhd)* At times, he would use a leathern mattress filled with straw and leaves of date-palms. *(Bukhari, Kitabur-Riqaq)*

Once Sayyidina Umar رضی اللہ عنہ looked around in the home of Allah's Messenger صلی اللہ علیہ و سلم. All he could see were a few kilogramme of barley, and some pieces of leather. Seeing such object poverty was too much for Sayyidina Umar رضی اللہ عنہ. He broke into tears and said: 'O Messenger of Allah (صلی اللہ علیہ و سلم) Caesar and Khusroe live a life of rebellion against Allah, yet they enjoy all kinds of comforts...' Upon this, the face of Allah's Messenger صلی اللہ علیہ و سلم turned red, and he said with an air of stateliness: 'Umar, do you doubt? These people shall have enjoyment only in this worldly life.' *(Tabaqat Ibn Saad)*

Unbaked bricks were used for the construction of the rooms were the Holy Wives dwelled. Some of the rooms were made of date-palm branches. The roofs were so low that one could easily touch them if one stretched one's hand a little. Each room was six yards broad and ten cubits long. There were no proper curtains on the doors. Old blankets had to serve the purpose.

The Holy Wives themselves were very abstentious. They would spend their lives in patience and gratitude. When Allah granted

Islam victories, and when victuals and other everyday items became more easily available, they had some hope that perhaps the Noble Prophet صلى الله عليه و سلم would raise his living standard a bit... that perhaps they would be able to have bread twice a day... They even made a request to this effect. The Messenger of Allah صلى الله عليه و سلم however disliked this and did not visit them for one full month. Allah Most High commanded him to tell his wives clearly that if they wanted to stay with him, they would have to do so in poverty. If they preferred the comforts of this worldly life over the Noble Prophet's صلى الله عليه و سلم companionship, then they were at liberty to part from him in kindness. And if they preferred the good will and pleasure of Allah, as well as the companionship of Allah's Final Messengerصلى الله عليه وسلم, then indeed, Allah has kept a tremendous reward in store for them. *(Cf. Surah Ahzab, Ayaat 28-29)*. When the Noble Prophet صلى الله عليه و سلم conveyed the Divine Message to them, they all chose the companionship of Sayyidina Muhammad صلى الله عليه و سلم. *(Sahih Muslim, Kitabut-Talaq, Bab Bayan in tukhayyaral mara'atu la yakunu talaqa)*

As had been just indicated, this state of extreme poverty and indigence continued even after the Messenger of Allahصلى الله عليه وسلم began to receive abundant wealth. On the day he happened to receive something, he would not enter his home until he had not distributed whatever he had received. Once he got some foodstuff from Fadak. Sayyidina Bilal رضى الله عنه sold it and repaid the loan which the Noble Prophet صلى الله عليه و سلم had taken from a Jew. When the Noble Prophet صلى الله عليه و سلم enquired from Sayyidina Bilal (who looked after the Noble Prophet's صلى الله عليه و سلم domestic issues) whether anything was still left, Sayyidina Bilal رضى الله عنه replied: 'Yes. Something is still left.' Upon this, the Messenger of Allah صلى الله عليه و سلم said: 'I cannot go home as long as anything is left.' Sayyidina Bilal رضى الله عنه asked: 'What to do, o Messenger of Allah? There is no beggar, either.' The Messenger of Allah صلى الله عليه و سلم then spent the night in the mosque. In the morning, Sayyidina Bilal announced: 'O Messenger of Allah صلى الله عليه و سلم, Allah has relieved you.' (That means, everything has been distributed.) The Messenger of Allah صلى الله عليه و سلم praised Allah and then went to his house. *(Abu Dawud, Bab Hadayatul Mushrikeen)*

We had already made a short mention of the loving relationship he had with Sayyidah Fatimah رضی اللہ عنہا. Sayyidah Fatimah رضی اللہ عنہا would do all the chores herself. As a result, her clothes were often covered with dust. Using the hand-mill to grind flour had caused large blisters on her hands. Carrying the water-bag left deep impressions on her neck and shoulders. Once some slaves and slave-girls had become available. Upon seeing the condition of his wife, Sayyidina Ali رضی اللہ عنہا suggested her to go the Noble Prophet صلی اللہ علیہ وسلم and ask him for a slave-girl. The Messenger of Allah صلی اللہ علیہ وسلم said to Sayyidah Fatimah رضی اللہ عنہا: Fatimah, fear Allah! Do your chores yourself. Fulfil the rights of Allah, and when you retire to bed, say 33 times *Subhanallah,* 33 times *Alhamdulillah,* and 34 times *Allahu Akbar* before you fall asleep. This will be better for you than a slave-girl.' In some traditions comes that the Messenger of Allah صلی اللہ علیہ و سلم said: 'The orphans of Badr have got a greater right than you.' And in yet some other traditions comes: 'The bellies of the *Ashab-e-Suffah* cling to their backs (due to hunger). How could I give something to you first?' *(Bukhari, Kitabul Jihad, Babul Bayan annal Khamsa Nawaibu Rasulullahi)*

77. One of Sayyidina Umar's رضی اللہ عنہ verdicts

A person once wrote to Sayyidina Umar, asking him: 'Who is better: a person who has got no inclination to sin at all and who hence does not commit any sin, or a person who has an inclination to commit sins, but yet restrains himself?' Sayyidina Umar رضی اللہ عنہ wrote back: 'He who has got an inclination to sin but yet restrains himself. They are the ones whose hearts Allah Most High has tested for piety, for them is forgiveness and a great reward.' *(Tafsir Ibn Kathir, 5/143 – Surah Hujurat, Ayat 3)*

78. A convert's amazing attitude

I am an American woman. I was born in New York, the 'Heart of America'. My youth passed like that of any American girl. My only interest was to get the taste of a celebrity's glamorous life. I shifted to a coastal area more southwards, namely Miami, Florida. After one year however, my feeling of satisfaction and

contentment had diminished. As my womanly charms increased, and as I had (obviously) attained the heights of success, I felt that the void within me and my insecurities had increased, too. I felt like I was drowning in a sea of humiliation and disgrace. I had become a slave of fashion, and that my life had no other purpose than to make myself appealing to others.

The higher my living standard rose, the less became my peace of mind. I tried to deny these facts, but I was confronted with them wherever I turned. Finally I escaped to the world of intoxicants. I frequented clubs and parties so as to divert myself, but in vain. I tried to soothe my restless soul with esoteric and meditation. When this failed, too, I changed my approach. I tried to find support in social activism, that means I engaged in welfare work and joined parties and movements who worked for this cause. However, as the saying goes: 'The more medicine I took, the worse I felt.' The flames of my inner restlessness were surging higher than ever before.

I saw that Islam, its beliefs, values and culture, were and still are being attacked from all sides. Then the notorious 'new crusade' was launched, too. All this negative propaganda caused me to become interested in Islam. Until now, my concept of Islam consisted only of a few images - women draped in black veils, wife-battering husbands, harems and terrorism.

I was a social worker, a standard bearer of women's lib, a person who wanted to do something to improve the lives of others. As part of my activities, I had met a senior activist, who had achieved quite much. He promoted justice and welfare amongst human beings, irrespective of their background. After meeting this person a couple of times, I came to realise that justice, freedom and dignity are universal values, meant for all mankind, and not just some selected few. I also realised that wishing others well on such a large scale is not possible without sincerity. At first, I had thought well only of a few people. Now I began to expand my feelings, letting them go beyond bias.

One day, I happened to get hold of the Holy Qur'an. The West

had described it in very negative terms. The style of the Holy Qur'an attracted me tremendously. The way it elucidated matters relating to the universe, mankind, life, the relation between the creation and the Creator, left me spellbound. The Holy Qur'an had addressed its eternal truths right to the heart of man. Without the mediation of clergymen, Allah Most High spoke right to us human beings.

Finally came the moment when I accepted the truth. I was sure that the destination I yearned for, the contentment my restless soul craved for, lay in nothing else but accepting Islam. My confusion and agitation could only be cured through faith. The solution to my problems did not lie in campaigning, but in becoming a practising Muslimah.

I bought a *Jilbab* (gown) and a scarf that covered my head and neck - the outfit the Holy Shariah has prescribed for a Muslim woman. Dressed in my dignified Islamic attire, I passed by all those shops and people, in front of whom I had paraded, dressed in shorts and other 'glamorous' western clothes, just a couple of days ago. Everything was the same as it was back then - except for one thing - I felt confident, content and safe. It was the first time I had such feelings. The chains in which I had been bound had finally fallen off. I was relieved of my shackles. It was like I was free at last. I was glad to see amazement and estrangement in the eyes of those who saw me - people who had formerly looked at me just like a wild animal looks at its prey. Donning *Hijab* (veil) had relieved me of a burden that had weighed down heavy upon me. It released me from a very peculiar type of slavery and humiliation. No I needed no longer to spend hours on making up myself just to look appealing to others. I was finally freed from this slavery.

Until then, I was just wearing a *Jilbab* (gown) and a scarf. Then I began to consider covering my face, too. This was so because I saw more and more western women (who had accepted Islam) cover their faces. I consulted my husband (whom I had married after accepting Islam) on this issue. He told me that the covering of the face is something very praiseworthy, but not obligatory,

whereas covering oneself from head to toe (apart from the face and the hands) was obligatory. For about one-and-a half years I had worn a scarf and a long, loose *Jilbab* (gown). Finally I said to my husband: 'I want to cover my face because I think this will be more pleasing to Allah.' He then took me to a shop, and bought an Arabic-style gown known as *Isdal,* that covered the whole body, from head to toe, leaving just the eyes open.

My journey towards guidance continued, when there came news that the standard-bearers of so-called women's rights have started campaigns against scarves and veils. Some say that the veils is a sign of women's oppression, while others hold it is an impediment of unity, and to top it all, some people from Egypt even said the veil is a sign of backwardness. What kind of hypocrisy is this? If a government prescribes some particular dress-code for women, the West calls it a violation of human rights, and if a woman, on her own sweet will and accord decides to cover herself, she is deprived of her freedoms, her access to education and her right to do a job. This kind of tyranny is not only committed by the governments of Tunis and Morocco, but this happens also in France, Holland and Britain.

I am still a feminist (a supporter of women's rights), but now I am a Muslim feminist, who encourages Muslim women to fulfil their religious obligations, to help their husbands in becoming good Muslims and to bring up their children in Islam, so that they may persevere in their religion, and become a source of light for a mankind that is again steeped in darkness. I call you to hold fast unto goodness and to keep far away from all that is evil. Raise the voice of truth, and prepare yourself to oppose evil. Fight for our right to don *Hijab* (veil) and to cover our faces, and please Allah. I want all of us women who use the veil to tell our sisters about the blessings of *Hijab* (veil). Tell them, who are not yet fortunate enough to know, how dear our *Hijab* (veil) is to us, and that we hold unto it with love and pride.

I know some women who contented themselves not with merely wearing *Hijab* (veil), but who also cover their faces. The majority of them are western women who converted to Islam. Some of

them are unmarried. Many of them face problems because of their veil – the society, their friends' circle and their families oppose them.

This is one form of denying the right to freedom of choice: The media coax women into appearing skimpily clad, so as to be alluring to others – no, knowingly or unknowingly the media forces them to choose this kind of life. I say that women should also be given an opportunity to explore a life with *Hijab* (veil), so that they may come to know about the countless positive aspects of this way of life, so that they may come to know what I came to know... Till recently I considered nudity as a sign of freedom, then I finally discovered that it is just the illusion of freedom. An illusion that had robbed me of my confidence and inner peace, and that burnt my restless soul in the flames of agony.

Upon discarding western fashion, and all the accompanying glamour, and upon adopting a dignified way of life that led me to a close relationship with my Creator, I obtained such joy and delight which cannot be aptly put into words. I had never been that happy before. This is why I insist on covering my face. Covering my face is my right, a right that I will not give up at any cost. I will fight for my right. I am even prepared to die for it, but I can't give it up.

The veil is a symbol of women's freedom – it saves them from leeches who want to use them and dirty them as though they were toilet paper. By donning a veil, a woman can realise who she really is. What the purpose of her life really is. And how she is to establish a relation with her Lord and Creator.

I want to tell all those women who have fallen prey to the biased western views regarding *Hijab* (veil): 'You don't know of how great a blessing you are deprived.'

And I want to tell the unblessed upholders of 'civilisation' and so-called crusaders: 'You also ought to don the *Hijab* (veil). This will be your salvation.' *(Monthly Al Furqan, March 2007/corresponding to 1428 A.H., p. 33)*

About Dreams

79. Manners relating to dreams

1. One should be happy after having seen a good dream, and one should relate it, too.
2. Elders should enquire from their younger ones if they saw a dream.
3. One should enquire about dreams in the mosque.
4. Dreams should be interpreted in the mosque.
5. One should recite the *mathur* prayer before interpreting a dream.
6. One should interpret dreams after *Fajr* (morning prayer).
7. For interpretation of one's dream, one should approach a righteous, knowledgeable person who is well-versed in the science of interpreting dreams.
8. One should mention one's dream to the righteous or someone whom one loves.
9. One should praise Allah after seeing a good dream.
10. One should seek refuge from the accursed Satan after seeing an evil dream.
11. One should offer prayers after seeing a disturbing dream.
12. One should not make mention of disturbing and evil dreams.

80. Enquiring about dreams

Sayyidina Sumrah bin Jundub رضی اللہ عنہ related: The Noble Prophet صلی اللہ علیہ و سلم would often ask his companions if any of them had seen a dream. If any of them had seen a dream, he would narrate it. *(Abridged from Sahih Bukhari, 2/1043)*

The dream of a believer is a glad tiding and a part of prophethood. Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ said that since the Messenger of Allah صلی اللہ علیہ و سلم knew how to interpret dreams, he would ask his companions if they had seen a dream. He used to ask them after Fajr. *(Bukhari, 2/1043)*

81. Narrating dreams

Sayyidina Ibn Umar رضی اللہ عنہ narrated: Anyone who saw a dream would come and narrated it to Allah's Messenger صلی اللہ علیہ و سلم, (so I myself also hoped to see a dream that I could tell him صلی اللہ علیہ و سلم). I prayed: 'O Allah, let me also see something good, so that I may ask the Messenger of Allah صلی اللہ علیہ و سلم to interpret it for me.' Then, when I went to sleep, I saw a dream. *(Abridged, Sahih Bukhari, 3/1041)*

Sayyidina Ibn Umar رضی اللہ عنہ said: During the Noble Prophet's صلی اللہ علیہ و سلم life-time the companions would, whenever they saw a dream, mention it to Allah's Messenger صلی اللہ علیہ و سلم. He further said: I was just a lad, still unmarried. I used to sleep in the mosque. I said to myself: If there was any goodness in you, you would also see a dream! One night, before I went to sleep, I said: 'O Allah, if You know that there is anything good about me, then let me see a dream.' *(Masnad Tayalisi, 1/350; Sahih Bukhari, 2/1041)*

82. Liking dreams

Sayyidina Abu Bakr Thaqafi رضی اللہ عنہ related that the Noble Prophet صلی اللہ علیہ و سلم liked good dreams, and that he صلی اللہ علیہ و سلم used to ask the people if they had seen a dream, and that he صلی اللہ علیہ وسلم then interpreted their dreams. *(Abu Dawud Tayalisi 1/350)*

83. Enquiring about dreams after *Fajr*

Sayyidina Ibn Zameel Jahni رضی اللہ عنہ said: After offering the *Fajr* prayer, the Messenger of Allah صلی اللہ علیہ و سلم would spread his feet (i.e. sit in a comfortable position) and seek seventy times Allah's forgiveness. Then he would say that these seventy times are like seven hundred times. He further added: There is no goodness in a person who commits more than seven hundred sins a day. Then he would turn towards the people. Since he liked dreams, he would ask the people if any of them had seen a dream. Ibn Zameel رضی اللہ عنہ said: I then told him about a dream I had seen. *(Siyar, 411; Majma' 6/183)*

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ: After offering the *Fajr* prayer, the Messenger of Allah صلی اللہ علیہ و سلم used to ask: 'Has any of you seen a dream?' He also said: 'After me, nothing shall remain of prophethood, except for good dreams.' *(Abu Dawud, 584)*

Note: After offering the *Fajr* prayer, the Noble Prophet's صلی اللہ علیہ و سلم used to turn towards the congregation and ask them about their dreams. At times the companions would mention a dream, and at times he صلی اللہ علیہ وسلم would himself narrate a dream he had seen.

84. Interpreting dreams after the *Fajr* prayer

Sayyidina Sumrah رضی اللہ عنہ mentioned that the Messenger of Allah صلی اللہ علیہ و سلم would sometimes ask his companions whether they had seen a dream. So whomever Allah Most High wanted to (i.e. whoever had seen a dream) would narrate his dream, and the Messenger of Allah صلی اللہ علیہ و سلم would then interpret it. *(Sahih Bukhari, abridged 2/1042)*

It was his صلی اللہ علیہ وسلم blessed habit to ask his companions about their dreams after the *Fajr* prayer, and he would then interpret their dreams, too.

It is most preferable and a *Sunnah* to interpret dreams right after *Fajr*. Imam Bukhari رحمۃ اللہ علیہ entitled one chapter of his *Sahih* as: 'Interpreting dreams right after the morning prayer'. Allamah Aini رحمۃ اللہ علیہ wrote in his *Umdatul Qari,* and Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ in his *Fathul Bari* that it is *mustahabb* (good) to interpret dreams before the sun rises. The wisdom behind this is that early in the morning a dream one has seen at night is still well preserved in one's memory. If one delays the matter, one might forget some details of the dream. There are other benefits, too.

85. The first interpretation comes true.

It has been related from Sayyidina Anas bin Malik رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'The first interpretation of a dream is reliable.' *(Ibn Majah, p.279)*

Note: This means the interpretation given by the first person

whom one told a dream is reliable. This is why we were ordered not to tell all and sundry about our dreams. Hafiz Ibn Hajr Asqalani رحمة الله عليه mentioned that in the Musnad of Abdur Razzaq is a statement according to which the interpretation that is given (in the first instance) comes true. *(Fathul Bari, 12/432)*

86. What should one say when listening to or interpreting a dream?

It has been related from Sayyidina Dahhak Jahni رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم used to say the following words whenever someone narrated him a dream:

خَيْرٌ تَلَقَّاهُ وَشَرٌّ تَوَقَّاهُ وَخَيْرٌ لَّنَا وَشَرٌّ لِّأَعْدَائِنَا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔

> 'May you receive goodness and may you be protected against evil. May there be goodness for us and evil for the enemy, and all praise belongs to Allah, the Lord of the Worlds.' *(Siyar, 7/411)*

87. A believer's dream is a part of prophethood

Sayyidina Abu Said Al Khudri رضی اللہ عنہ said that he heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'A good dream is one of the forty-six parts of prophethood.' *(Sahih Bukhari, 2/1035)*

It has been related from Sayyidina Abu Hurairah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'A believer's dream is the forty-sixth part of prophethood.' *(Sahih Bukhari, 2/1035)*

Note: Hafiz Ibn Hajr stated with reference to *Khatabi* that a good dream is the forty sixth part of prophethood in so far that the Noble Prophet صلی اللہ علیہ و سلم saw good dreams for about six months before his commission. His ministry lasted twenty-three years, and six months are, in comparison to twenty-three years, equal to one forty-sixth. Thus the seeing of good dreams for a period of about six months became the forty-sixth part of prophethood. Some scholars said: 'We do not know the meaning or the implications of this statement. The

knowledge of this matter rests with Allah and His messenger صلى الله عليه وسلم.

88. A good dream is a glad tiding for a believer

Sayyidina Abu Hurairah رضی اللہ عنہ said that the Messenger of Allah صلى الله عليه وسلم said: 'Nothing remains of prophethood except for glad tidings.' Someone asked: 'What are glad tidings?' He صلى الله عليه وسلم said: 'Good dreams.' *(Sahih Bukhari, 2/1035)*

It has been related from Sayyidina Ibn Umar رضی اللہ عنہ that the Messenger of Allah صلى الله عليه و سلم said: 'Messengership and prophethood have come to an end. After me, there shall be neither any other messenger nor prophet, but there shall be glad tidings.' Someone asked: 'What are glad tidings?' He صلى الله عليه وسلم said: 'They are good dreams that a believer has seen or that he is shown.' *(Tirmidhi 2/51; Abu Dawud, Ahmad, Siyar 7/408; Ibn Majah, p. 278)*

It has been related from Sayyidina Ubadah bin As-Samit رضی اللہ عنہ that he once had asked the Messenger of Allah صلى الله عليه و سلم about the Ayat: *'Theirs are glad tidings in the life of this world.'* He صلى الله عليه وسلم said: 'They are good dreams that a believer sees or is being shown.' *(Ibn Majah, p.278)*

It has been related from Sayyidina Abu Ad-Dardaa رضی اللہ عنہ that the Messenger of Allah صلى الله عليه و سلم said: 'Good dreams are in this worldly life glad tidings for a believer.' *(Tabarani, Kanzul Ummal 15/393)*

Hafiz Ibn Hajr رحمة الله عليه said that the statement according to which revelation has ceased, except for good dreams, actually means that revelation was the only reliable means through which one could get knowledge of future matters, but after the Noble Prophet's صلى الله عليه و سلم passing away, revelation has come to an end. Now there is no way of getting any knowledge about future matters, except perhaps through indications given in a good dream. *(p. 374)*

89. What should one do when one had seen a good dream?

Sayyidina Abu Said Khudri رضی اللہ عنہ narrated that the Noble

Prophet صلى الله عليه و سلم said: 'If any of you saw a pleasant dream, he should praise Allah and then narrate his dream. *(Sahih Bukhari, 1043)*

That means he should thank Allah for having blessed with one part of the tremendous good of prophethood.

90. Types of dreams

Sayyidina Abu Qatadah رضى الله عنه said: 'I heard the Messenger of Allah صلى الله عليه و سلم say: Dreams are of three types. One, dreams that come from one's thoughts and *Nafs*. Such dreams defy interpretation. Two, dreams that come from Satan. Whenever you see a dream that you dislike, you ought to seek refuge with Allah from the accursed Satan, and spit thrice towards your left. *In sha Allah* your dream will not harm you. Three, a dream that comes from Allah as a glad tiding. And a believer's dream is the forty-sixth part of prophethood. Such a dream should be mentioned to a well-wisher with a sound sense of judgement so that he may interpret it and say something good. *(Abu Ishaq, Seerah 7/407)*

It has been related from Sayyidina Abu Hurairah رضى الله عنه that the Messenger of Allah صلى الله عليه و سلم said: Dreams are of three types: One, glad tidings from Allah, two, mingled thoughts, three, devilish suggestions. *(Ibn Majah, p. 279)*

It has been related from Sayyidina Awf bin Malik رضى الله عنه that the Messenger of Allah صلى الله عليه و سلم said: Dreams are of three types: some dreams come from the devils. They are meant to cast fear into the hearts of men and to cause them anguish. Some dreams are a reflection of what a person keeps thinking throughout the day, and some dreams are the forty-sixth part of prophethood (i.e. they are true dreams that come from Allah) *(Ibn Majah, p. 279)*

Note: At times something of whatever a person thinks or does throughout the day, remains in the recesses of his mind. These remnants then become manifest as dreams. Such dreams defy interpretation. They are just a picture of our thoughts. When interpreting a dream, one must keep in mind the nature of

dreams, for only one type of dreams can be interpreted, namely those who have been hinted at as 'glad tidings' in the Holy Qur'an. Such dreams are the forty-sixth part of prophethood.

Note: Hafiz Ibn Hajr Asqalani رحمة الله عليه has mentioned that there are different types of dreams:

The three types of dreams that have been mentioned in the sacred *Ahadith*, were not mentioned by way of restriction. There are other types of dreams, too. For example, seeing in one's dream exactly the same that one does during the day. If, for example, a person is in the habit of eating something at a certain time, he might see that in his dream. *(Fathul Bari, 12/408)*

Adhghath are another type of dream. They are the upsetting, nightmarish kinds of dreams. Short glimpses of different scenes are also related to the world of thoughts and imagination. Such dreams cannot be interpreted, either.

91. Devilish dreams

Sayyidina Abu Qatadah رضی الله عنه related that the Messenger of Allah صلی الله علیه وسلم said: 'Good dreams come from Allah, and evil (scary, disturbing) dreams come from Satan.'

Note: Satan shows us such dreams in order to scare us and confuse us.

92. Don't mention a dream you disliked to anyone

It has been related from Sayyidina Abu Qatadah رضی الله عنه that the Messenger of Allah صلی الله علیه وسلم said: When you happen to see a dream that you like, then do not mention it to anyone but your friends, and when you see a dream that you dislike, then do not mention it to anyone at all. It will not harm you. *(Sahih Bukhari, abridged, 2/1043)*

Sayyidina Abu Said Khudri رضی الله عنه related that the Noble Prophet صلی الله علیه وسلم said: 'If you see a dream you dislike, then (know) it comes from Satan. Seek refuge from its evil and do not mention it to anyone. You will not suffer any harm. *(Sahih Bukhari, abridged, 2/1043)*

It has been related from Sayyidina Jabir رضی اللہ عنہ that once a person came to the Messenger of Allah صلی اللہ علیہ و سلم and said: 'I saw that my head was cut off.' The Messenger of Allah صلی اللہ علیہ و سلم smiled and replied: 'When the devil is playing with you, then do not mention it to anyone.' *(Mishkat, p. 395)*

Note: Dreams that are *Adhghathul Ahlam*, i.e. scary, disturbing dreams that come from Satan, cannot be interpreted. It might be that the Messenger of Allah صلی اللہ علیہ و سلم was informed by ways of revelation that this dream cannot be interpreted. In general, interpreters of dreams take this vision to mean that a person's authority or the blessings he enjoys are about to an end. *(Tayyibi, Mishkat, p.395)*

93. What should one do when one saw a disagreeable dream?

It has been related from Sayyidina Abu Hurairah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ و سلم said: When any of you sees a disagreeable dream, he should ask Allah for goodness and seek refuge with Him from the evil of this dream. *(Ibn Majah, p.279; Seerah, 7/408)*

It has been related from Sayyidina Jabir رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ و سلم said: When any one of you sees a dream he dislikes, he should spit thrice towards his left, seek refuge with Allah from the accursed Satan (by saying: *A'oodhu billahu minash-Shaytanir rajeem*) and turn to the other side. *(Abu Dawud, p.605)*

The tradition by Sayyidina Jabir رضی اللہ عنہ that has been cited by Ibn Majah states that one should spit thrice towards one's left. It has been related from Sayyidina Abu Qatadah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ و سلم said: 'Good dreams come from Allah and when one sees a bad dream, one should seek refuge with Allah (by saying: *A'oodhu billahu minash-Shaytanir-rajeem*) and then turn to the other side. *(Ibn Majah, p. 279)*

94 Falling ill because of dreams

Sayyidina Anas رضی اللہ عنہ related that once a person came to the Messenger of Allah صلی اللہ علیہ و سلم and said: 'I happen to see scary dreams and fall ill.' The Messenger of Allah صلی اللہ علیہ و سلم said:

'Good dreams come from Allah, and bad dreams come from Satan. If any of you sees such a dream, then he ought to spit thrice towards his left and say: *A'oodhu billahu minash-Shaytanir-rajeem.* Then his dream will not cause him any harm.' *(Majma', 7/176)*

Note: From this is learnt that there are satanic dreams that can cause a person to fall ill. Imam Bukhari رحمة الله عليه mentioned with regard to Sayyidina Abu Salamah and Sayyidina Abu Qatadah رضی اللہ عنہ that they would fall ill after seeing dreams. *(Sahih Bukhari, 2/1043)*

But if one does ass mentioned above, then one shall not be harmed by any such dream.

Note: Imam Bukhari رحمۃاللہعلیہ recorded from Ibn Sireen رحمۃاللہعلیہ that if one sees an unpleasant dream, one should get up and offer prayers, and one should not mention one's dream to anyone. *(Sahih Bukhari. 2/1043)*

Hafiz Ibn Hajr رحمة الله عليه mentioned the following etiquettes regarding evil dreams:

1. Saying: *A'oodhu billahu minash-Shaytanir-rajeem*
2. Spitting towards one's left
3. Not mentioning one's dream to anyone
4. Turn around in one's bed (i.e. change the side one was lying on)
5. Get up and offer prayers.

Some have further mentioned that one should recite the *Ayatul Kursi* on such an occasion *(Fathul Bari, 12/370)*

Allamah Qurtubi رحمۃاللہعلیہ has stated that offering prayers after seeing an evil dream is the most comprehensive of all etiquettes. *(Fathul Bari, 12/371)*

Ibrahim Nakha'i رحمۃاللہعلیہ mentioned that one should recite the following *Dua* after seeing an evil dream:

أَعُوْذُ بِمَا عَاذَتْ بِهٖ مَلَآئِكَةُ اللّٰهِ وَرَسُوْلُهٗ مِنْ شَرِّ رُؤْيَاهٰذِهٖ اَنْ يُّصِيْبَنِيْ فِيْهَا مَآ اَكْرَهُ فِيْ دِيْنِيْ وَدُنْيَايَ۔

'I seek refuge with that through which Allah's angels and His messengers seek refuge from the evil of this dream, that I should suffer anything I dislike with regard to my religious and worldly affairs.' *(Said bin Mansoor, Fathul Bari, 12/371)*

95. Dreams seen early in the morning are more likely to be true

It has been related from Sayyidina Abu Said رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'A dream seen early in the morning is more likely to be true.' *(Tirmidhi, p. 397)*

Note: Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ wrote that dreams seen at the time of *Sahr* realise very quickly. This goes especially for dreams seen at the time of the true dawn. *(Fathul Bari, 12/390)*

The injunctions regarding dreams seen by men or women either during day time or at night are the same. *(Fathul Bari, 12/392)*

That means just like a man's dream can be reliable and true, similarly a dream seen by a woman can be reliable and true.

96. A truthful person is more likely to see a true dream

It has been related from Sayyidina Abu Hurairah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'A person who speaks the truth sees true dreams, too.' (Ibn Majah, p. 280

Note: A person who tells lies sees false dreams. Thus each person can judge for himself the reality of his dreams. Telling lies has taken pandemic proportions. At times a person lies completely unintentional. Anyway, the more truthful a person is, the truer his dreams shall be. Dreams seen by the prophet علیہ السلام are always true. People who lack in virtue and righteousness usually see muddled dreams, the kind of dream that is known as *Adhghathul Ahlam*. These are hardly true and usually defy interpretation. *(Fathul Bari, 12/363)*

97. To whom should one mention one's dream?

Abu Zareen Aqeeli mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Dreams are the forty-sixth part of prophethood. For

as long as they remain untold, their realisation remains suspended. Do not tell anyone about your dreams except for a wise well-wisher.'

In one tradition comes that the realisation of dreams remains suspended for as long as the dream remains uninterpreted. Once an interpretation has been given, it comes true. One should not mention one's dream to anyone but a well-wishing, wise friend who is endowed with a sound sense of judgement. *(Mishkat,p. 392)*

It has been related from Sayyidina Abu Hurairah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Do not tell anyone about your dreams except for a scholar or a well-wishing friend.' *(Majma' 7/182)*

It has been related from Sayyidina Anas رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'If any of you sees a dream, he should not mention his dream to anyone but a well-wisher or a person of knowledge.' *(Kanzul Ummal, 19/262)*

Note: This means that one should not tell all and sundry about one's dreams, lest anyone might give an unfavourable interpretation. Rather, one should mention one's dream to a religious person, and ask him for an interpretation, for dreams occasionally realise according to their interpretation. Besides, one should also keep in mind that not every dream can be interpreted, so one should not worry too much about interpretations.

98. Mention your dream to a well-wisher

Sayyidina Abu Qatadah رضی اللہ عنہ said that the Messenger of Allah صلی اللہ علیہ وسلم said: 'When you see a good dream, then do not tell anyone about it except your friend.'

Note: Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ wrote that the reason behind this is that at times a person might -due to malice, envy or any other reason- give an unfavourable interpretation which might then realise. *(Fathul Bari, 12/431)*

Several *Ahadith* have been related from the Noble Prophet صلی اللہ علیہ وسلم according to which one should not tell everybody about

one's dreams, and that one should mention one's dreams only to a scholar, a well-wishing friend or a person endowed with a sound sense of judgement. Hafiz Ibn Hajr Asqalani رحمة الله عليه wrote that a scholar will try his best to give an as favourable as possible interpretation, and so will a well-wisher. A friend will, if he considers the dream as good, say something good and otherwise he will keep quiet. *(Fathul Bari, 12/369)*

99. Etiquettes of narrating a dream

From the sacred *Ahadith* one may conclude that there are three etiquettes of narrating a good dream:

1. One should praise Allah
2. One should mention one's dream
3. To a well-meaning person of knowledge (i.e. to someone who is acquainted with the art of interpreting dreams).

100. Interpretations realise

The Messenger of Allah صلى الله عليه و سلم once said to Sayyidah Aishahh رضى الله عنها: If you interpret a dream, give a good interpretation, as the dream comes true according to its interpretation.' *(Fathul Bari 12/432)*

101. Principles of interpreting dreams

From the above is learnt that one should not interpret a dream unless one is acquainted with the art of interpreting dreams. Interpreting dreams is an extremely delicate affair. Only a person who is well-versed in the Islamic sciences as well as pious and god-fearing, and who has got knowledge of the sphere of parables and similitudes can interpret a dream properly. The Noble Prophet صلى الله عليه و سلم used to interpret dreams, as did many of his companions and the *Taba'in*. The honourable scholars have written that a person interpreting dreams must be intelligent and of sound reason, pious, and thoroughly knowledgeable of the Holy Qur'an and the Sacred *Ahadith.(Fathul Bari, 12/392)*

Some interpretations made by the Noble Prophet صلى الله عليه وسلم

102. Seeing the moon

Sayyidina Abu Bakr رضی اللہ عنہ said that the Messenger of Allah صلی اللہ علیہ و سلم once asked: 'Has any of you seen a dream?' Sayyidah Aishahh رضی اللہ عنہا replied: "Yes, I saw that three moons fell into my room.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'If your dream is true, then the three most virtuous persons from among the people of Paradise shall be buried in your room.' Then it happened that first the Messenger of Allah صلی اللہ علیہ وسلم himself, then Sayyidina Abu Bakr Siddiq رضی اللہ عنہ and then Sayyidina Umar رضی اللہ عنہ were buried in that room. *(Majma'uz-Zawaid, 7/185)*

103. Drinking milk

It has been related from Sayyidina Ibn Umar رضی اللہ عنہ that once the Messenger of Allah صلی اللہ علیہ و سلم narrated a dream he had seen. He said: 'A bowl of milk was presented to me, and I drank of it until milk started to flow from below my fingernails. Then I gave the leftover to Umar.' The people asked: 'How do you interpret this dream?' He صلی اللہ علیہ و سلم said: 'I interpret it as knowledge.' *(Sahih Bukhari 2/1037)*

Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ said that seeing milk in one's dream is interpreted as knowledge of the Holy Qur'an, the Sunnah and other Islamic sciences. *(Fathul Bari, 12/393)*

Hence, the more milk a person drinks in his dream, the more he shall be blessed with religious knowledge. The milk of goats further indicates perfect health and happiness, while the milk of cows indicates the prosperity of a country. However, seeing the milk of wild animals (e.g. tigers and lions) is not considered as good. *(Fathul Bari 12/393)*

104. Blowing something away

Sayyidina Ibn Abbas رضی اللہ عنہ related that once the Messenger of Allah صلی اللہ علیہ و سلم narrated the following dream: I was asleep when two golden bracelets were put on my hands. I felt very much bothered and upset by these two bracelets. In my dream I heard someone tell me to blow them away. I then blew and both bracelets fell off.' I then interpreted this dream as follows: that there shall appear two false claimants to prophethood, Aswad Ansa who was then killed in Yemen by Firoz, and the second was Musailmah Kazzab (Allah's curse be on him) who was sent on his way to Hell by Sayyidina Ikrimah رضی اللہ عنہ. *(Sahih Bukhari 2/1041)*

Hafiz Ibn Hajr Asqalani رحمۃ اللہ علیہ said that if anyone sees himself flying towards the skies without any stairs or ladder with him, then this is an indication that some harm shall befall him. And if he sees himself disappear in the sky, then he shall die, and if he sees himself flying horizontally, then he shall embark on a journey. *(Fathul Bari, 12/430)*

105. Seeing honey and clarified butter

On the authority of Sayyidina Ibn Umar رضی اللہ عنہ who said that he had seen in his dream that one of his fingers was full of honey and the other full of clarified butter, and that he licked them both. The Messenger of Allah صلی اللہ علیہ وسلم interpreted his dream by saying: 'If you live long enough, you shall study two Scriptures, i.e. the Holy Qur'an and the Tawrah (i.e. you shall become a scholar having thorough knowledge of these two scriptures). Thus Sayyidina Ibn Umar رضی اللہ عنہ became a scholar of both scriptures. *(Abu Ya'la Seerah, 7/410)*

Note: Honey and clarified butter are usually interpreted as religious knowledge and goodness.

106. Having one's head cut off

Abu Majlaz رحمۃ اللہ علیہ related that once a person came to the Messenger of Allah صلی اللہ علیہ وسلم and said: 'O Messenger of Allah (صلی اللہ علیہ و سلم)! I dreamt that my head was cut off and I am

looking at it.' The Messenger of Allah صلى الله عليه و سلم smiled and said: 'If your head was cut off, then with which eye did you look at it?' After a while it was learnt that that person had died. Thus having one's head cut off has been taken to stand for a person's death, while looking at it has been taken to represent following the Sunnah. *(Seerah, 7/417)*

107. A dream becoming a reality

Sayyidina Khuzaimah bin Thabit رضی الله عنه once dreamt that he had prostrated on the forehead of Allah's Messenger صلى الله عليه و سلم. When he mentioned his dream, the Messenger of Allah صلى الله عليه و سلم lied down, and made Sayyidina Khuzaimah رضی الله عنه prostrate on his forehead. *(Majma'uz-Zawaid, 1/182)*

Note: The fact that Allah's Messenger صلى الله عليه و سلم let this dream become a reality, shows that this was a true dream. Mulla Ali Qari رحمة الله عليه concluded from this Hadith that if one dreams of doing a certain good deed, then it is highly laudable to do this deed when awake. *(Mirqaat, 4/550)*

108. White clothing

Sayyidah Aishahh رضی الله عنها related that the Messenger of Allah صلى الله عليه و سلم was once asked about Waraqah bin Nawfil. Sayyidah Khadijah رضی الله عنها said: 'He had stated his faith in you, but passed away before the actual commencement of your mission.' The Messenger of Allah صلى الله عليه و سلم said: 'I saw him in my dream. He was dressed in white clothes. If he was from among the people of hell, he would not have worn that.' *(Mishkat, p. 392)*

Due to his being dressed in white, the Messenger of Allah صلى الله عليه و سلم concluded that Waraqah bin Nawfil is among those who were saved from the Fire. Hence, wearing white is an indication of being not among those who are doomed to perdition.

109. Various limbs and organs

Sayyidah Um Fazl رضی الله عنها said: 'O Messenger of Allah (صلى الله عليه

و سلم)! I saw one of your limbs in my house.' The Messenger of Allah صلى الله عليه و سلم said: 'You have seen a good dream. You shall give suck to Fatimah's children.' *(Ibn Majah, p.270)*

Limbs hint towards children. Seeing someone's limbs in one's house indicates that a person's children shall stay in that house, which in turn indicates a relationship on fosterage (i.e. *Riza'ah,* or giving suck).

110. The interpretation of some different dreams

Hafiz Ibn Hajr Asqalani رحمة الله عليه mentioned in his explanation of the *Sahih Bukhari* the interpretation of some dreams, some of which are given below:

1. Seeing a palace: If a religious person sees a palace in his dream, then this indicates righteous deeds. And if an irreligious person sees a palace in his dream then this indicates either imprisonment or dire straits. And entering a palace indicates marriage. *(Fathul Bari, 12/416)*
2. Seeing oneself take *Wudhu* (ablution) indicates some important affair or work. Completing one's *Wudhu* implies that the work shall be completed, and leaving one's *Wudhu* incomplete indicates that the work shall not be completed. *(Fathul Bari, 12/417)*
3. *Tawaf* (circumambulation) of the Holy *Ka'bah* hints towards *Hajj* and marriage. *(Fathul Bari, 12/417)*
4. Seeing a bowl indicates a woman or receiving wealth from a woman. *(Fathul Bari, 12/420)*
5. If one sees a large sword, there is apprehension of being caught in some trial. Getting a sword indicates government, *Walayat* or some other high post. Keeping a sword back in its sheath indicates marriage. *(Fathul Bari, 12/427)*
6. Seeing oneself wear a shirt is a reference to one's religious state of affairs. The longer the shirt, the more good deeds and virtue is implied. *(Fathul Bari, 12/395)*
7. Seeing lush green gardens is interpreted as Islam. Sometimes verdant gardens stand for religious books, too. *(Fathul Bari, 12/397)*

8. Seeing women indicates worldliness and sometimes an increase in provision. *(Fathul Bari, 12/400)* At times the seeing of women and taking delight in such a dream is nothing but a satanic delusion that defies interpretation. This kind of dream is usually seen by young men.

111. Seeing the Noble Prophet صلى الله عليه و سلم in one's dream.

Sayyidina Anas bin Malik رضى الله عنه related that the Noble Prophet صلى الله عليه و سلم said: 'Whoever has seen me in his dream, has indeed seen me, as the devil cannot imitate my appearance.

Sayyidina Abu Qatadah رضى الله عنه related that the Noble Prophet صلى الله عليه و سلم said: 'Whoever has seen me in his dream is as though he had seen me while awake. *(Darimi, Kanzul Ummal, 19/274)*

Abu Bakr Isfahani related that Said bin Qais transmitted from his father that the Messenger of Allah صلى الله عليه و سلم said: 'Whoever invokes blessings on Muhammad's (صلى الله عليه و سلم) soul among all the souls, and on Muhammad's (صلى الله عليه و سلم) body among all the bodies, and on Muhammad's (صلى الله عليه و سلم) grave among all the graves, shall see me in his dream. And whoever sees me in his dream, shall see me on the Day of Judgement. And whoever sees me on the Day of Judgement, I shall intercede for him, and for whomever I intercede, he shall drink from my lake-fountain, and whoever shall drink from my lake-fountain, Allah shall make his body unlawful unto Hell. *(Al Qawlul Badi by Sakhawi, p. 42; Fadhaail-e-Durood, p. 51)*

Note: It is a great blessing to see Allah's Messenger صلى الله عليه و سلم in one's dream, and indeed, every believer has got this desire, but: there were many, many saintly people who left this mortal world without having received this blessing, in spite of their longing for it. Seeing the Noble Prophet صلى الله عليه و سلم in one's dream is a blessed and highly desirable matter, but not obtaining this blessing does not amount to a lack of faith, nor is it a sign of deprivation.

If anyone saw the Noble Prophet صلى الله عليه و سلم in his dream, and his appearance is according to what has been mentioned in the sacred *Ahadith,* then one has indeed seen the Noble Prophet صلى الله عليه و سلم, but if his appearance is somewhat different, then one has seen his similitude. Such a dream will not be considered as what is known as *Adhghaath,* i.e. jumbled dreams. *(Fathul Bari, 12/382)*

If one saw the Noble Prophet صلى الله عليه و سلم, and his appearance was completely different from what has been mentioned in the sacred *Ahadith,* e.g. if his clothes are not according to the *Sunnah,* (method) then the fault lies with the one who saw the dream. Allamah Tayyibi رحمة الله عليه said that no matter in which state one saw the Noble Prophet صلى الله عليه و سلم, one shall still be entitled to the glad tidings that were given on seeing him in one's dream. *(Fathul Bari 12/ 388)*

If one saw the Noble Prophet صلى الله عليه و سلم command one to do any act that is not in accordance with the Holy *Shari'ah* (Islamic jurisprudence) or the *Sunnah* (doing of Prophets صلى الله عليه و سلم), then the fault lies with the one who saw the dream. Any such command that one might have received in one's dream and that is not according to the principles laid down in the Holy *Shari'ah,* (Islamic law) will be considered as not confirming to the Law and the Sunnah. If, for example, one is commanded to wear western outfits, or to kill someone, or to drink alcohol, then yet one must not do so. This kind of commandment is in fact a reflection of one's own wishes, thoughts and desires which took a proper shape in one's dream (*Fathul Bari, 12/286*). Similarly, legal injunctions cannot be proven on account of some dream. *(Fathul Bari, 12/288)*

Manawi mentioned that one who saw the Noble Prophet صلى الله عليه و سلم with other than his well-known characteristics and attributes is still like someone who saw the Noble Prophet صلى الله عليه و سلم *(Fathul Bari, 12/23)*

Some scholars hold that one who saw the Noble Prophet صلى الله عليه و سلم in his dream, shall also be blessed after his death with a vision of the Noble Prophet صلى الله عليه و سلم. *(Fathul Bari, 12/385)*

Mulla Ali Qari رحمۃاللہعلیہ stated that if one saw the Noble Prophet صلی اللہ علیہ و سلم smiling, then one shall be guided to follow his *Sunnah. (Jam'a, p. 387)*

Sayyidina Abu Hurairah رضی اللہ عنہ related the following from Allah's Messenger صلی اللہ علیہ و سلم: 'Whoever has seen me in his dream, has indeed seen me as the devil cannot imitate my appearance.' *(Shamaail-e-Tirmidhi, p. 30)*

Note: Just as Allah Most High had kept His beloved immune against satanic influences throughout his worldly life, He protects him also after his departure from this mortal world. The devil has no power to imitate the Noble Prophet's صلی اللہ علیہ وسلم appearance. *(Khasaail, p. 387)*

Kaleeb said that Sayyidina Abu Hurairah رضی اللہ عنہ told him that the Noble Prophet صلی اللہ علیہ وسلم said: 'Whoever has seen me in his dream, has indeed seen me as the devilcannot imitate my appearance.' Kaleeb further said that he mentioned this Hadith to Sayyidina Ibn Abbas رضی اللہ عنہ*ma*, and he also mentioned that he had seen the Noble Prophet صلی اللہ علیہ و سلم in his dream. Then he suddenly thought of Sayyidina Hasan رضی اللہ عنہ and said to Sayyidina Ibn Abbas رضی اللہ عنہ that Sayyidina Hasan رضی اللہ عنہ resembled the Noble Prophet صلی اللہ علیہ و سلم very much, at least according to what he had seen in his dream. Sayyidina Ibn Abbas رضی اللہ عنہ agreed and said that in fact Sayyidina Hasan رضی اللہ عنہ did resemble the Noble Prophet صلی اللہ علیہ و سلم very much. *(Fathul Bari, 12/389)*

Allamah Manawi رحمۃ اللہ علیہ further mentioned that the devil cannot imitate the appearance of any of the prophets or the angels. *(Jam'a, p. 232)*

In some traditions comes that the Noble Prophet's upper body (*i.e.* from above his chest) resembled Sayyidina Hasan رضی اللہ عنہ, and that his صلی اللہ علیہ وسلم lower body (*i.e.* from below his chest) resembled Sayyidina Husain رضی اللہ عنہ. *(Khasaail, p. 388)*

112. Some further points related to seeing the Noble Prophet صلى الله عليه وسلم in one's dream

Seeing the Noble Prophet صلى الله عليه و سلم in one's dream is an indication towards righteousness and piety. The same holds true for seeing any of the prophets (peace be upon them all) in one's dream. *(Fathul Bari, 12/387)*

Seeing the Noble Prophet صلى الله عليه و سلم smiling means that one shall be a staunch follower and reviver of his صلى الله عليه و سلم Sunnah. And seeing him صلى الله عليه و سلم angry and in an unpleasant mood means that one shall suffer any loss with regard to one's faith, or that one shall cause any harm to Islam. May Allah protect us from this. *(Jam'a, p. 232)*

Seeing the Noble Prophet صلى الله عليه و سلم in one's dream is a glad tiding that one shall die as a believer, and that one shall be blessed with his صلى الله عليه وسلم vision in the Hereafter, too. *(Jam'a, p. 232)*

Seeing the Noble Prophet صلى الله عليه و سلم in one's dream is a glad tiding that one shall be blessed with beholding him after one's death. *(Fathul Bari, 12/385)*

Seeing him صلى الله عليه و سلم in one's dream is a glad tiding that one will be among those for whom the Noble Prophet صلى الله عليه و سلم will intercede on the Day of Judgement. *(Al Qawlul Badi', p. 43)*

Imam Ibn Sireen رحمة الله عليه mentioned that if a person under debt sees the Noble Prophet صلى الله عليه وسلم, he shall be able to repay his debt; and if a patient sees the Noble Prophet صلى الله عليه و سلم, he shall recover from his disease; and if someone sees the Noble Prophet صلى الله عليه و سلم at a place where injustice prevails, then justice and equity shall return to that place; and if one sees him during wartime, then the party of him who saw the dream shall prevail. *(Muntakhabul Kalam, 1/57)*

113. How one might be blessed with a glimpse of the Noble Prophet صلى الله عليه وسلم

Shah Abdul Haqq Muhaddith Dehlavi رحمة الله عليه mentioned in *Targhib-e-Ahl-e-Sa'adat* that if one offers in the night between

Thursday and Friday two *Rak'ah* of voluntary prayer, and recites in each *Rak'ah* after Surah Fatihah eleven times the *Ayatul Kursi* and eleven times Surah Ikhlas, and then, after cc ncluding the prayer, recites hundred times the following *Durud Sharif,* (benediction) then one will - *in sha Allah* - see the Noble Prophet صلی اللہ علیہ و سلم in one's dream before three Fridays will have passed. This is the *Durud Sharif* (benediction):

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

He further mentioned that if one offers two *Rak'ah* of voluntary prayers, and recites in each *Rak'ah* after Surah Fatihah twenty-five times Surah Ikhlas, and then, after concluding the prayer, recites the following *Durud Sharif* (benediction) one thousand times, then one will be blessed with a glimpse of the Noble Prophet صلی اللہ علیہ و سلم:

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ

Allamah Dameeri رحمۃ اللہ علیہ mentioned in *Hayatul Haywan* that if one writes, after having offered the Friday-prayer and with one's ablution still intact, thirty five times *Muhammadur-Rasulullah, Ahmadur-Rasulullah* on a piece of paper, and then keeps that paper always with him, then Allah Most High shall grant him the strength to do good, bless him and protect him against devilish instigations. And if one carefully looks every day after sunrise at this piece of paper, reciting *Durud Sharif,* (benediction) then one shall see the Noble Prophet صلی اللہ علیہ و سلم frequently in one's dream. (Fadhaail Durud Sharif, p. 53)

Allamah Sakhawi رحمۃ اللہ علیہ wrote in his book *Al Qawlul Badi'* that if one recites the following *Durud,* (benediction) one shall see the Noble Prophet صلی اللہ علیہ و سلم in one's dream:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا اَمَرْتَنَا اَنْ نُصَلِّيَ عَلَيْهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا هُوَ

اَهْلُهٗ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى لَهٗ اَللّٰهُمَّ عَلٰى رُوْحِ مُحَمَّدٍ فِي الْاَرْوَاحِ

اَللّٰهُمَّ صَلِّ عَلٰى جَسَدِ مُحَمَّدٍ فِى الْاَجْسَادِ۔ اَللّٰهُمَّ صَلِّ عَلٰى قَبْرِ مُحَمَّدٍ فِى الْقُبُوْرِ۔

114. How Queen Zubaidah was forgiven

Queen Zubaidah was a virtuous lady. She had the Zubaidah channel dug, from which Allah's creation derived tremendous benefit. After her death, someone saw her in his dream. He asked her: 'Zubaidah, how did you fare?' Zubaidah replied: 'Allah has forgiven me.' That person said: 'Well, that is not amazing, after all you had the Zubaidah channel dug, from which Allah's creation derived great benefit.' Zubaidah replied: 'No, no! When I presented this deed of mine in the Divine Court, the Lord of the Worlds said: You had dug this channel with money from the treasury. Had there been no treasury, you would not have been able to get this channel dug. Tell Me, which deed did you do for My sake?' On hearing this, I was worried, not knowing what would happen to me. But Allah Most High was kind to me. He said: One of your deeds was according to My liking. Once you were very hungry. Food had been served, and you had just started eating when you suddenly heard the call to prayer. Your scarf had slipped from your head. You had a morsel of food in your hand. You decided to keep the morsel back on the plate and cover your head first before continuing to eat. You did that out of respect for My name, and that is why I have forgiven you.'

115. An incident regarding a black-smith

In front of Imam Ahmad bin Hanbal's رحمة الله عليه house, there happened to live a blacksmith. He worked throughout the day as he had a large family to support. It was his habit that when he heard the call to prayer, even if he had lifted his hammer above his head to hit the iron, he would just let the hammer fall behind his back, instead of hitting the iron, saying: 'My Lord is calling me! I will first offer the prayer and then I will continue my work.' After his death, someone saw him in his dream. He asked the black-smith: 'What happened to you?' The black-smith said: 'I got a rank just below that of Ahmad bin Hanbal.' That person

asked: 'How come? You neither have such knowledge nor deeds.' He said: 'I used to respect the name of Allah Most High. As soon as I heard the call to prayer, I would interrupt my work and offer the prayer. This is why Allah Most High has been so kind to me.'

116. Giving *Azan* (exclamation for prayer) in one's dream

A person once came to Imam Ibn Sireen رحمۃ اللہ علیہ and said: 'I dreamt that I was giving *Azan* (exclamation for prayer).' The Imam said: 'You shall receive honour.' After a while, this person received honour, indeed. Then a second person came and related the same dream. The Imam said: 'You shall be disgraced.' After a while that person was caught stealing and his hand was cut off. One pupil said to the Imam: Both people had the same dream. How come their interpretations were so different?' The Imam said: 'The first person who related having seen himself give *Azan* in his dream bore signs of righteousness. I remembered the Ayat: *And proclaim the Pilgrimage among men* (Surah Hajj, Ayat 27), and so I gave the interpretation that he shall receive honour. The second person however, bore signs of vice, and I remembered the Ayat: *Then shouted out a crier: "O ye (in) the caravan! Behold! Ye are thieves, without doubt!" (Surah Yusuf, Ayat 70)* And I interpreted his dream accordingly.' And it happened just as the Imam said.

117. Etiquettes of the mosque (Our *Jamaats* (parties) should definitely read this article!)

Mosques are the houses of Allah Most High and His court. For every regal court there are some etiquettes to be observed. One who violates these etiquettes is considered as unworthy and uncouth, whereas one who observes these etiquettes is considered as deserving to draw closer to the sovereign; the needs of such a person shall be fulfilled, and his purpose shall be accomplished. The Holy Qur'an as well as the Sacred Ahadith mention manners related to mosques: what one should do there, and what one should not do. Our *Jamaats* (parties) usually tend to neglect these etiquettes, and to avoid this in future, it was decided to make a detailed mention of these etiquettes for the

convenience of those intending to join a *Jamaat* (parties).

1. **In the sight of Allah Most High, the best spots on earth are those where a mosque has been constructed. The distinguishing mark of those who truly love Allah is that they hold mosques dear, as well. On the Day of Judgement, the Day of Horror, Allah Most High shall grant a person whose heart is attached to the mosque a place in the shade of His Throne:**

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ سَبْعَةٌ یُّظِلُّهُمُ اللهُ فِیْ ظِلِّهٖ
یُوْمَ لَا ظِلَّ اِلَّا ظِلُّهٗ وَفِیْهِمْ رَجُلٌ قَلْبُهٗ مُعَلَّقٌ فِی الْمَسَاجِدِ۔

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ who said: The Messenger of Allah صلی اللہ علیہ وسلم said: Allah Most High shall grant seven kinds of people a place in the shade of His Throne, on the Day on which there shall be no other shade than His shade. One of them shall be a person whose heart is attached to the mosque. *(Bukhari, Muslim, Riyadhus-Saliheen)*

2. One should make it a point to always offer the *Fardh* (compulsory) prayer in the mosque, with proper arrangements for *Azan* (exclamation for prayer) and congregation. All of one's activities should be organised around the mosque. The mosque ought to be given central importance in the life of a believer:

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ: اِنَّ لِلْمَسَاجِدِ اَوْتَادَ
الْمَلَآئِکَةُ جُلَسَآؤُهُمْ اِنْ غَابُوْا یَفْتَقِدُوْنَهُمْ ،وَاِنْ مَرَضُوْا عَادُوْهُمْ، وَاِنْ کَانُوْا فِیْ
حَاجَةٍ عَانُوْهُمْ، وَقَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ جَلِیْسُ الْمَسْجِدِ عَلٰی
ثَلَاثِ خِصَالٍ: اَخٌ مُسْتَفَادٌ اَوْکَلِمَةٌ مُحْکَمَةٌ اَوْرَحْمَةٌ مُّنْتَظَرَةٌ (رواة احمد)

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ who said: The Messenger of Allah صلی اللہ علیہ و سلم said: 'The mosques have got pillars of support – the angels are their

companions, and when they are absent from the mosque, the angels look for them, and when they are sick, the angels come to visit, and when they have got a need, the angels assist them.' He صلی اللہ علیہ وسلم further said: 'One who sits in the mosque shall get one of three benefits: He shall get to meet any of his brothers, or he might get to hear some words of wisdom, or he shall get the Divine mercy which every believer awaits. *(Musnad Ahmad)*

3. One should keep the mosque neat and clean. Sweep the mosque, remove garbage, if any and sprinkle perfume.

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ امْرَءَةً سَوْدَآءَ کَانَتْ تَقُمُّ الْمَسْجِدَ فَفَقَدَهَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ، فَسَاَلَ عَنْهَا بَعْدَ اَیَّامٍ۔ فَقِیْلَ لَهٗ اِنَّهَا مَاتَتْ فَقَالَ فَهَلَّا آذَنْتُمُوْنِیْ، فَاَتٰی قَبْرَهَا فَصَلّٰی عَلَیْهَا۔ (متفق علیه)

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ who said: There was a black woman who used to sweep the mosque. When the Messenger of Allah صلی اللہ علیہ وسلم had not seen her for a couple of days, he asked about her whereabouts, and he was told that she had died. He said: 'Why did you not inform me?' Then he went to her grave and prayed for her. *(Agreed upon)*

وَعَنْ عَائِشَةَ رَضِیَ اللّٰهُ عَنْهَا قَالَتْ: اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِی الدُّوْرِ، وَاَنْ تُنَظَّفَ وَتُطَیَّبَ۔

On the authority of Sayyidah Aishahh رضی اللہ عنہا who said: 'The Messenger of Allah صلی اللہ علیہ وسلم ordered us to build mosques in our neighbourhoods and to keep them clean and fragrant. *(Musnad Ahmad, Tirmidhi)*

4. Sit quietly when in the mosque and do not engage in mundane conversation. Making noise while in the mosque, joking, laughing, discussing market rates or current affairs, creating an atmosphere of sale and purchase, this all is sacrilegious

behaviour. The mosque is the house of Allah. It is meant for worship only. Similarly one should not bring young children to the mosque as long as they have got no understanding of how to behave there, as they might spit, urinate or defecate in the mosque. While in the mosque, one should also not take out any injurious item like a dagger or an arrow.

عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: جَنِّبُوْا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِيْنَكُمْ وَشِرَاءَكُمْ وَبَيْعَكُمْ وَخُصُوْمَاتِكُمْ وَرَفْعَ اَصْوَاتِكُمْ وَاِقَامَةَ حُدُوْدِكُمْ وَسَلَّ سُيُوْفِكُمْ.........

On the authority of Sayyidina Wathilah bin Al Asqa' رضی اللہ عنہ: The Prophet صلی اللہ علیہ و سلم said: 'Keep little children and madmen away from the mosque, (keep away) your buying and selling, and your litigations, (don't) raise your voices, nor enforce the *Hudood* therein, and don't draw your swords.' *(Ibn Majah)*

5. Don't spit in the mosque.

عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اَلْبُصَاقُ فِي الْمَسْجِدِ خَطِيْئَةٌ وَكَفَّارَتُهَا دَفْنُهَا۔

On the authority of Sayyidina Anas رضی اللہ عنہ who said: The Messenger of Allah صلی اللہ علیہ و سلم said: 'Spitting in the mosque is a transgression, and its expiation is to bury the spittle.' *(Agreed upon)*

6. If you lost anything outside the mosque, then do not make any announcement regarding your lost property inside the mosque.

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اِذَا رَاَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُوْلُوْا لَا رَدَّهَا اللهُ عَلَيْكَ۔

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ, who related from the Prophet صلی اللہ علیہ و سلم: 'If you see anyone

make an announcement in the mosque regarding his lost property, then say: May Allah not return it to you.'

7. Don't use the mosque as thoroughfare. Once you enter the mosque from any of its doors, the mosque's right upon you is that you offer prayers there, or sit down to recite the Holy Qur'an, or to remember Allah for a while.

8. Enter the mosque with your right foot first, then recite *Durood-o-Salam* (benediction), and then the following *Du'a* (supplication):

اَللّٰهُمَّ افْتَحْ لِي اَبْوَابَ رَحْمَتِكَ۔

'O Allah, open for me the doors of Your mercy!' *(Muslim)*

Then you should offer two *Rak'ah Nafl* (optional prayer). This prayer is known as *Tahiyyatul Masjid.* Similarly, the first thing you should do upon coming back from a journey is to go to the mosque in your neighbourhood and offer tow *Rak'ah* prayer there. The Messenger of Allah صلی اللہ علیہ و سلم would do just that before going to his home.

9. When leaving the mosque, take your left foot out first, and recite this *Du'a* (supplication):

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ مِنْ فَضْلِكَ

'O Allah, I ask of You Your bounty!' *(Muslim)*

10. In the mosque there should be proper arrangements for *Azan* and *Iqamah.* Appoint such people as *Muazzin* (exclaimer of prayer) or *Imam* (leader of prayer) who are more religious and of a higher moral standing than other members of the community. Try to find someone who is willing to give *Azan* (exclamation) without remuneration, seeking nothing but the good will of their Lord.

11. The following *Du'a* (supplication) should be recited after the *Azan* (exclamation). The Messenger of Allah صلی اللہ علیہ وسلم said: 'A person who prays in these words after the *Azan* shall be

entitled to my intercession of the Day of Judgement.'

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ آتِ مُحَمَّدًا ن والْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا ن الَّذِىْ وَعَدْتَّهٗ۔

O Allah, Lord of this perfect call and the prayer that is about to be established! Grant Muhammad (صلی اللہ علیہ و سلم) *Al Waseelah* and excellence, and raise him to the praiseworthy station that You have promised him.

12. While the *Muazzin* (exclaimer of prayer) calls to prayer, one ought to listen attentively to the words of *Azan* (exclamation), and repeat them. However, when the *Muazzin* says: *'Hayya alas-Salah'* and *Hayya alal Falah'*, one should reply with *'La hawla wa la quwwata illa billahil Aliyyil Azeem'*. And when the *Muazzin* calls for *Fajr*, one should to *'As-Salatu khairum-minan-nawm'* with *'Sadaqta wa bararta.'*

13. When the *Iqamah* (second exclamation) is being called, one should reply to *'Qad qamatis-salah'* by saying *'Aqamahallahu wa adamaha.'*

14. Children who have developed some understanding should be taken to the mosque. Mothers ought to encourage their offspring to go, so that they develop a liking for the mosque. While in the mosque, they should be treated with utmost love, affection and tenderness.

15. One should enter the mosque almost trembling with reverence and humility. Upon entering one should say *Salam* (greetings), then one should remember Allah in such a manner that one is overpowered by the very thought of His Greatness. Only ill-mannered, heedless people, whose heart is void of fear of Allah, enter the mosque laughing and joking. Some people run inside the mosque to join the Imam in *Ruku*, and to thus get the *Rak'ah* that is being offered. Doing so is disrespectful, no matter if one gets the *Rak'ah* or not. While in the mosque, one should move in a humble but dignified manner. Running should be avoided.

16. One should go with eagerness and yearning to offer the prayer in the mosque. The Noble Prophet صلى الله عليه وسلم said: 'Those people who go to the mosque in darkness shall get a perfect light on the Day of Judgement.' He further said: 'Each step that is taken towards the mosque to offer the prayer with congregation is counted as a good deed and wipes out one evil deed.' *(Ibn Habban)*

17. Some people charge their mobile phones in the mosque. This is not the right thing to do. Everything that is related to the mosque is an endowment, and thus, using anything belonging to the mosque in such a manner amounts to misappropriation. If one really needs to charge one's mobile phone, then one should go to any shop near the mosque. And if one has charged one's phone in the mosque, then one should make an estimate of how much electricity one has consumed and then donate the amount to the mosque. Before entering the mosque one ought to turn off one's mobile, so that the bell won't disturb other worshippers.

18. The Messenger of Allah صلى الله عليه وسلم said: 'A person who has taken *Wudhu* (ablution) walks to the mosque, to offer the obligatory prayer, shall get a reward similar to that of *Hajji* (pilgrim) who has donned *Ihram*. And a person who goes to the mosque to offer the *Chasht* prayer shall get a reward similar to that of a person performing *Umrah*. And a prayer offered after another is recorded in the *Illiyeen*.' Baghawi and Tabarani recorded the above tradition from Sayyidina Abu Umamah رضی الله عنه in the following wording: 'A person's walking to the mosque to offer the obligatory prayer is like a voluntary *Hajj*, and a person's walking to the mosque to offer a voluntary prayer is like a voluntary *Umrah*. *(Tafseer Mazhari, 8/382)*

19. One should not talk while listening to the *Azan* (exclamation for prayer) or *Iqamah* (second exclamation). One should also not greet or return a greeting. One should not even recite the Holy Qur'an, and if one happens to be reciting, then one should interrupt and listen to the *Azan*

(exclamation for prayer) or *Iqamah* (second exclamation). That is the more laudable approach. However, it is also permissible to continue one's recital. If one happens to supplicate at the time of *Iqamah* (second exclamation), then there is nothing wrong with it. *(Fadhaail Azan o Iqamah, by Abdur Rahman Hashmi)*

20. One should not turn on the fans or lights of the mosque without permission.

118. The lofty rank of the Sacred Ahadith and the *Sahib-e-Hadith* (Holy Prophet Muhammad صلی اللہ علیہ وسلم)

In a *Hadith-e-Qudsi* comes: 'Had it not been for your sake, I would never have created the universe.'

That means, had the Messenger of Allah صلی اللہ علیہ وسلم not been meant to grace the world with his presence, then neither mankind nor Jinn, neither the sun nor the moon, nor the trees, the mountains, the seas and the land, the fragrance of flowers, the twitter of birds, the lush and verdant greenery, the heavens high above, ups and downs, days of ease and days of hardship, the softness of the earth, the heat of the sun, the flowing of rivers, the celestial bodies, the seasons, the deserts and the well-cultivated lands, minerals, gems, wild animals, in short, there would not be a trace of the universe and whatever it contains. The Pride of the Creation, the Beloved of the Lord of the Worlds صلی اللہ علیہ وسلم has been blessed with many unmatched attributes, some of them are:

1. He is the one for whose sake the universe came into being.
2. He is the one through whom mankind was gifted with sense and understanding.
3. He is the one who has been adorned with the ornament of *Law Laka...*
4. He is the one who has been crowned with: *Wa rafa'na laka zikrak...*
5. He is the one because of whom Sayyidina Ibrahim علیہ السلام was blessed with leadership.

6. He is the one whose *Kalima* (word) was engraved on Sayyidina Sulaiman's عليه السلام ring.
7. He is the one of whose beauty a tiny part was bestowed on Sayyidina Yusuf عليه السلام.
8. He is the one of whose patience a part had been bestowed on Sayyidina Ayyub عليه السلام.
9. He is the one of whose proximity to the Divine, a part had been bestowed on Sayyidina Musa عليه السلام when he talked to his Lord.
10. He is the one of whose status a part has been granted to Sayyidina Harun عليه السلام when he was commissioned.
11. He is the one whose praise has formed a part of Sayyidina Dawud's عليه السلام eulogies.
12. He is the one a part of whose purity has permeated Sayyidina Yahya عليه السلام.
13. He is the one out of whose tomes of wisdom some lines were bestowed on Sayyidina Luqman عليه السلام.
14. He is the one of whose lofty rank a small degree had been bestowed on Sayyidina Isa عليه السلام.
15. He is the one whose august being had been prayed for by Sayyidina Ibrahim and heralded by Sayyidina Isa عليه السلام.
16. He is the one whose coming caused the army of Abraha a crushing defeat, leaving them *ka asfim ma'kul* – like and empty field of stalks and straw (the corn of which has been) eaten up.
17. He is the one whose birth has caused the fires in the temples of Persia to extinguish.
18. He is the one who was known as *Sadiq* (true) and *Amin* (trusworthy) already before his commission to prophethood.
19. He is the one at a gesture of whose finger the moon was rent in two pieces.
20. He is the one to whose prophethood even rocks and stones bore witness.
21. He is the one who was blessed with ascension to the highest heavens and beyond

22. He is the one whose final resting place is shared by Sayyidina Abu Bakr Siddiq رضی اللہ عنہ.
23. He is the one on whose threshing floor of faith a great companion like Sayyidina Farooq-e-Azam رضی اللہ عنہ was made.
24. He is the one a ray of whose modesty made Sayyidina Uthman رضی اللہ عنہ *Dhun-Nurain.*
25. He is the one some drops of whose sea of knowledge made Sayyidina Ali رضی اللہ عنہ *Babul Ilm.*
26. He is the one whose homeland the Lord of the Worlds called: *Balad Amin.*
27. He is the one whose book which was revealed to him is known as *Kitabul Mubin.*
28. He is the one on whom the Lord Himself as well as His angels shower blessings.
29. He is the one whose *Ummat* (people) is known as *Khairul Umam* (the best people).

Allah Most High Himself exhorts us to show utmost respect to His Beloved and most distinguished messenger صلی اللہ علیہ وسلم. He says:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

We have truly sent you as a witness, as a bringer of Glad Tidings, and as a Warner:

In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening. *(Surah Fath, Ayaat 8-9)*

119. Respect for the Noble Prophet صلی اللہ علیہ وسلم and his sayings

30. Whose coming had been heralded in every Divinely inspired book.
31. Whose birth had illuminated every corner of the world.

32. Whose handsome features and comely appearance has been mentioned in the Holy Qur'an.
33. Whose blessed saliva had made brackish water sweet.
34. Whose holy heart was awake, even when his eyes were asleep.
35. From whose blessed fingers water gushed forth.
36. Whose perspiration was more fragrant than amber.
37. On whose blessed body no fly dared to sit.
38. On the occasion of his sacred birth, the devils were stopped from ascending the skies.
39. Even the Jinn surrounding him accepted Islam.
40. On whom the Ummah must invoke Allah's blessings.
41. Who has been sent as a 'Mercy for the Worlds'.
42. Who has been crowned with: نصرت بالرعب
43. The place between his pulpit and room has been called a garden from among the gardens of Paradise.
44. Who shall be raised to a praiseworthy station on the Day of Judgement.
45. Who has been given *Al Kawthar.*
46. Whose Ummah shall outnumber all other Ummahs on the Day of Judgement.
47. Who shall be asked about witnesses regarding the preaching of religion.
48. Whose book which has been revealed to him shall be recited in Paradise.
49. Whose language Arabic shall be the language of the People of Paradise.
50. For whose blessed arrival the whole universe was made up like a bride on the day of her wedding. Or, like someone said:

Had Ahmad's (صلى الله عليه و سلم) name not been on the title page of the creation's book

Then the beauty of the universe would have never come to shine – there'd be no Pen, no Tablet

There would be no heaven, no earth, no Arab, no Ajam

The whole of Kun Fakan would never have convened, had it not been for the Leader of all Nations.

Qazi Ayyaz wrote in his book *Kitabush-Shifa* that showing respect and reverence to all those things that are related to the Noble Prophet's صلى الله عليه و سلم sacred being, showing respect and reverence to the places where he صلى الله عليه وسلم had resided in the two Holy Cities, showing respect and reverence to all those things that have been touched by him صلى الله عليه و سلم means to actually show respect and reverence to the Noble Prophet صلى الله عليه و سلم himself. The righteous people from among the former generations would, whenever the sayings of the Noble Prophet صلى الله عليه و سلم were read out in a gathering, sit in a manner reflecting the utmost veneration. They would sit just as the blessed companions used to sit in his صلى الله عليه وسلم presence. This they did because they considered respect for the sacred *Ahadith* to be in fact respect for the Noble Prophet صلى الله عليه وسلم.

120. Some manners pertaining to such gatherings where *Ahadith* are being recited or taught

1. Ideally one should take *Ghusl*, (take bath) but if that is not possible one should at least take *Wudhu* (ablution) before attending any such gathering.
2. One should apply perfume to one's body and cloths.
3. One should sit on one's knees.
4. The person who reads or recites the *Ahadith* should sit on a raised spot.
5. The audience should listen in silence.
6. If a guest happens to come while *Ahadith* are being read or recited, one should not stand up for the guest.
7. If one has already read or heard a Hadith before, then yet one should listen to it with such concentration as though one had heard it for the first time.

121. A few incidents about the etiquettes of *Hadith*

1. Once a person presented Hazrat Nanotwi رحمة الله عليه with an

extraordinarily beautiful pair of green shoes. Hazrat accepted the gift in order to follow the Sunnah (doing) of Allah's Messenger صلى الله عليه وسلم, but he did not wear the shoes. When someone asked him about that, he said: 'It is not right that Qasim should wear green shoes while the dome over the Noble Prophet's صلى الله عليه وسلم final resting place is green, too. I consider wearing green shoes as sign of disrespect.

2. Once a person presented Hazrat Gangohi رحمة الله عليه with some cloth, telling him that he had brought it from Madinah. Hazrat Gangohi رحمة الله عليه kissed that cloth and put it on his eyes. One of his students said: 'Hazrat, this cloth was manufactured anywhere else. It has not been made in Madinah.' Hazrat replied: 'It doesn't matter where it has been manufactured. What matters is that it had been exposed to the air of my beloved's صلى الله عليه وسلم city.' This is an excellent example of love and respect for the Noble Prophet صلى الله عليه وسلم.

3. Imam Abdur Rahman Mahdi (who passed away in 198 A.H) رحمة الله عليه, the teacher of Imam Bukhari رحمة الله عليه used to silence the people whenever *Ahadith* were read out or recited. He did that because of the Ayat: *'Do not raise your voices above that of the Prophet' (Surah Hujurat, Ayat 2)* He said: 'Keeping quiet while *Ahadith* are being read is just as obligatory as it was whenever the Noble Prophet صلى الله عليه وسلم said anything during his lifetime.' *(Madarij-un-Nubuwwah)*

4. The highly renowned *Tabi'I* (companion of any companion of Holy Prophet صلى الله عليه وسلم) Said bin Al Musayyib رحمة الله عليه (who passed away in 93 A.H) was ailing. Due to his illness he could lie only on one side. Once a person came to him and asked him about a Hadith. Said bin Al Musayyib رحمة الله عليه immediately sat up and narrated the Hadith. The person said: 'Why did you put yourself to trouble (by sitting up)?' He replied: 'I did not like to narrate a Hadith while lying on my side.' *(Madarij-un-Nubuwwah)*

5. Whenever people came to Imam Malik رحمة الله عليه to learn

about religion, his maidservant would ask them first if they intended to learn about a Hadith or any juristic issue. When the person replied that he had come to enquire about a juristic issue, then the Imam would come out immediately to answer his query. And if the person replied that he had come to learn about a Hadith, then the Imam would first take a bath, apply perfume and change into a fresh set of clothes before he came out. A chair was set up for him. He would sit down on that chair and then narrate *Ahadith.* Frankincense used to be burnt during the study circle in which *Ahadith* were related. Once a student asked him why he made all those arrangements. The Imam replied: 'This is how I wish to show my deep respect for the sayings of the Noble Prophet صلی اللہ علیہ وسلم.'

6. Shah Abdul Aziz رحمۃ اللہ علیہ was once teaching *Ahadith,* when suddenly he felt so thirsty that it became difficult for him to speak. He said to one of his students: 'Go and get me some water.' The student went to his teacher's home to get water. When Shah Waliullah Muhaddith Dehlwi رحمۃ اللہ علیہ got to know about this, he sighed: 'Alas! Knowledge has parted from our family!' His wife said: 'Don't say that yet.' Then she mixed vinegar into the glass of water. Shah Abdul Aziz رحمۃ اللہ علیہ had the water, not even realizing that a considerable amount of vinegar had been added to it. When Shah Waliullah رحمۃ اللہ علیہ was told about this he said: 'Allah be praised! Knowledge still remains in our family.'

7. Imam Abu Hanifa رحمۃ اللہ علیہ became *Imam-e-Azam* (greatest leader of Jurisprudence) because of his reverence and etiquette. He held his mother in highest esteem. Whenever his mother had to enquire about any juristic matter, she would consult an elderly scholar. On such occasions the Imam would make his mother mount on his camel and then, being himself on foot, he would lead the camel by its nose string. When the people saw him, they would stand by the road side and greet him with utmost respect. His mother would then make her query. It happened a number

of times that the elderly scholar did not have the right answer to her question. He would then secretly ask Imam Abu Hanifa رحمة الله عليه and then forward the reply he gave to his mother. Imam Abu Hanifa was so humble and so full of respect for his mother that throughout her lifetime he would never let her know that it is actually he who answers her queries. This he did so that if his mother felt satisfied this manner, she may feel satisfied. It was this very respect that caused Imam Abu Hanifa رحمة الله عليه to become *Imam-e-Azam* (greatest leader of Jurisprudence).

May Allah guide us all to pay respect to the sacred *Ahadith* to the best of our ability, as only respect can make a human being to reach the pinnacle of perfection. A disrespectful person, on the other hand, shall remain deprived.

122. Seven strange questions and their even stranger answers

Once a person came to Imam Abu Hanifa رحمة الله عليه and asked him seven strange questions. He asked: What do you think about a person who:

1. Bears witness to what he has not seen
2. Confirms statements made by the Jews and the Christians
3. Flees from Allah's mercy
4. Eats carrion
5. Does not care about that to which Allah calls him
6. Does not fear that with what Allah threatens him
7. And holds trials dear?

Imam Abu Hanifa رحمة الله عليه replied: 'He is a believer.' This reply amazed the questioner, and he asked: 'How come?' Imam Abu Hanifa replied:

1. You said that he bears witness to what he has not seen. A believer bears witness regarding his Lord without having seen Him.
2. You said he confirms the statements made by the Jews and the Christians. Does the Holy Qur'an not say: 'And the Jews

say: 'The Christians are founded on nothing', while the Christians say: 'The Jews are founded on nothing." *(Surah Baqarah 113)*

3. You also said that he flees from Allah's mercy. The rain is Allah's mercy, and human beings usually flee from it, lest their clothes get wet.
4. You said that he eats carrion. The carrion he eats is fish, and every human being eats this with relish.
5. You said that he does not care about that to which Allah calls him. Allah calls him to the 'Abode of Peace', but he is so engrossed in getting to behold His beloved, the Most High, that he does not at all care about Paradise.
6. You said that he does not fear that with what Allah threatens him, that is Hell. He does not fear Hell because his fear to displease His Lord has overcome his fear of burning in Hell.
7. You said that he holds trials dear. The Holy Qur'an says: 'Indeed, your wealth and your children are a trial for you' *(Surah Taghabun, Ayat 15)*, and these two things are naturally held dear by every human being.

These answers left the questioner dumbfounded.

Another person once came to Imam Abu Hanifah رحمة الله عليه and said: 'I have heard that you answer every question.' He said: 'Well, go ahead, ask your question.' That person said: 'Are faeces sweet or saltish?' The Imam replied: 'They must be sweet.' The person asked: 'What is the proof for that?' The Imam said: 'Flies don't sit on saltish things. They always sit on sweet things.'

123. Sayyidah Fatimah رضی اللہ عنہا once cried: 'O Allah, how short Your nights are!'

Once upon a time the women would be the whole day long busy doing their chores, and then at night they would stand on their prayer mats, worshipping Allah Most High. Sayyidah Fatimah رضی اللہ عنہا was among those blessed ladies. It is related that once during a long winter night, after offering the *Isha* prayer, she

stood up to offer some voluntary prayers as well. She had intended for two *Rakah*. While offering the prayer, she was overtaken by immense inner joy and happiness. She enjoyed the sweetness of reciting the Holy Qur'an so much that she kept reciting and reciting, completely unaware of her surroundings. When she concluded her two *Rakah*, she came to realise that morning is dawning. She then sat down, cried and prayed: 'O Allah, how short Your nights are! I had hardly offered two *Rakah* and Your night was over.'

Those were the ladies who complained about the shortness of the night... and our mothers and sisters nowadays? Except for a few fortunate ones they not even manage to offer the prayer five times a day.

124. If you offer the *Chasht* prayer when your husband is on a journey, then there will be blessing in your sustenance

Once upon a time, when the men would travel to earn their livelihood, their women would stay at home and offer the *Chasht* prayer. Then they would raise their hands in supplication and pray: 'O Allah, My husband has left his home in search of lawful livelihood, so grant him Your blessing.' Thus women would - with tears in their eyes- beseech their Lord, and Allah would accept their prayers and bless their husbands' efforts.

In an Islamic society, a woman is like a queen in her home. The domestic environment is largely dependent on a woman's mindset and outlook. If she is religiously inclined, then she will raise her children to become good, pious and god-fearing people. Thus special attention must be given to provide Muslim girls and women with basic religious education and moral grooming. How well one person said: 'If a man learns, only one person has learnt, but if a woman learns, the whole family learns.' One western thinker said: 'Give me good mothers and I'll give you a good nation.'

The Muslim *Ummah* needs to focus on the religious education and grooming of girls so that our coming generations may imbibe the love for Islam right in their mothers' laps, that they

may receive the treasure of a noble, upright character, and that they may bring light to this world, just as the sun brightens the day and the full moon illuminates the night.

125. Once upon a time women used to recite the Holy Qur'an while baking bread

Just as men can establish a relationship with Allah Most High through acts of worship, similarly women can establish a deep relationship with Him through acts of worship, too. One lady companion رضی اللہ عنہا once baked her breads at another lady's place. When she was done, she kept the breads on her head, and while leaving she said: 'Sister, I have recited such and such portion of the Holy Qur'an while I was baking my breads.' Thus it became known that those blessed women would keep reciting the Holy Qur'an while they were waiting for their breads to be baked thoroughly. And they would recite considerable portions of the Holy Qur'an.

126. Once upon a time women used to recite the Holy Qur'an while suckling their babies

Is there nowadays any mother who can claim that she sows the seeds of unshakeable faith in her child's heart? Is there any mother who can claim that she tells her child mornings and evenings to speak the truth always, no matter what? Little attention is paid to these things nowadays. If a father exhorts his child once in a while, the mother immediately stops him, saying that the child will get straight once he grows up, and that although bad habits acquired during childhood cannot be gotten rid of. This lack of grooming makes children, once they grow up, hate their parents more than social stigma.

There was a time when the women would, after offering the *Fajr* (Predawn) prayers, take their children into their laps and recite Surah Ya Sin to them, or Surah Waqi'ah... thus Divine Light would descend into the child's heart. Where are those mothers today? Where are the mothers who would recite early in the morning the Holy Qur'an with their children in their laps?

Nowadays both the mother and the child are soundly asleep even after the sun has risen. In the evening, they take their kids to nurse them. With the child at their breast, they watch dramas on TV. Mother, listen! How can you expect your child to become a Junaid Baghdadi or an Abdul Qadir Jilani while you yourself look at *na-mahrams,* (non-confidants) listen to music and commit so many other sins?

127. You find the diamond, we'll set the price

In Bahawalpur, a *Nawab* (Nabob) had a *Madarsah* (religious academy) built. The *Nawab* (Nabob) said to the local scholars: 'I can get building built, but how can I get it peopled?' The scholars replied: 'We shall tell you about a person whom, if you can get him to come here, shall administer the *Madarsah* (religious academy).' The *Nawab* (Nabob) said: 'You find the diamond, we'll set the price.' The *Nawab* (Nabob) was very proud of his resources... When the building was finally ready, he asked the scholars: 'Which diamond did you find for me?' They replied: 'Qasim Nanotwi.' The *Nawab* asked: 'How much do you think his salary is?' They replied: 'Four or five Rupees, perhaps.' (During those days, salaries were just that much.) He said: 'Go and inform him that I shall pay him one hundred Rupees.' (Just think what a great difference it would make to anyone to earn a twenty-fold amount!) The scholars were greatly pleased and rushed to Deoband, to inform the Maulana about this offer. The Maulana gave them a warm reception; then he asked: 'What brought you here?' They said: 'See, there is this new *Madarsah,* (religious academy) why don't you join it? The Nawab offers you a salary of one hundred Rupees, if you join.' The Maulana said: 'Well, here my salary is five Rupees. Three Rupees I use to cover my personal expenses, and two Rupees I spend upon the poor, the needy and the orphans. If I go there, and start getting one hundred Rupees as salary, well, my expenses will not exceed three Rupees. If I was to spend the remaining ninety-seven Rupees among the poor, then this would consume all of my time. I would have no time left to teach. Hence, I will not be going there.' Hearing this, left the scholars dumbfounded. This is true abstinence from this world. *Allahu Akbar!*

Our respected elders used to be very particular about observing etiquettes, too. Hakimul Ummat Maulana Ashraf Ali Thanvi رحمة الله عليه said: 'There are four things about which I am very particular: One, I never place my walking stick in such a manner that its tip (i.e. the end that touches the ground) points towards the Holy Ka'bah. This is because of my respect for the Holy Ka'bah. Two, my respect for the provision given by Allah is such that when I sit down on my bedstead to eat, I sit towards the lower end and keep the food towards the higher end. Three, I never use my left hand to touch money. This is so because money, too, is from among the provision given by Allah. Four, I do not hang my used clothes higher than the shelf in which my books are kept.

Once, Mufti Kifayatullah رحمة الله عليه asked his students: 'Do you know the reason why Maulana Anwar Shah Kashmiri رحمة الله عليه became so famous?' Someone said: 'Because of his knowledge of *Tafsir*.' Another said: 'It was because of his knowledge of Hadith.' Yet another said: 'Because he was a good poet.' Or: 'Because he was well-versed in logic.' Mufti Kifayatullah رحمة الله عليه said: 'No. Nct because of that. Once, a person had put this very question to Maulana Anwar Shah Kashmiri رحمة الله عليه. He replied: I am particular about two things: I study only after taking *Wudhu*, and if I need to read to annotations to a certain chapter, I never turn the book. Rather, I get up and sit down on the other side to read them. I never turned the books of Hadith according to my convenience.'

128. Three types of scholars

Sufyan Thawri رحمة الله عليه said: Scholars are of three types:

1. *Alim billah* and *Alim bi amrillah,* i.e. someone who fears Allah and has knowledge of the Divine commandments.
2. A mere *Alim billah,* i.e. someone who fears Allah but has no knowledge of the Divine commandments.
3. A mere *Alim bi amrillah,* i.e. someone who has got knowledge of the Divine commandments but lacks fear of Allah. *(Tafsir Masjid Nabawi, p. 1225)*

129. People's misdeeds cause mischief to spread on land and sea

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

Explanation: 'Land' means human settlements, whereas 'sea' refers to the ocean itself, the routes on which ships travel, as well as coastal regions. 'Mischief' means that kind of disintegration that disrupts peaceful, secure life in human society. In the absolute sense, it also refers to all kinds of vices and sins, insofar that human beings oppress one another, transgress the limits set by Allah Most High and violate all codes of ethical conduct, and that killings and bloodshed have become the order of the day. However, 'mischief' also refers to all kinds of natural disasters, which usually occur by Allah's leave as a punishment or warning to mankind, such as famines, epidemics, fear, floods, etc. In short, when human beings become habitually disobedient to their Lord, then Allah requits their misdoings and the earth becomes replete with mischief and wickedness. Peace and security depart, making place for terror, fear, violence and bloodshed. Many times this scenario is further aggravated by natural disasters. The purpose of this is to make the people refrain from sins, repent and become mindful of their Lord.

On the other hand, if a society is based on obedience of the Most High, if the limits set by Allah are properly enforced, if justice reigns in place of injustice, then Allah Most High causes all

kinds of blessings to descend upon such a people, and there is an all-permeating sense of peace and security. In one Hadith comes that enforcing one of Allah's limits at a certain place is better for the people living there than forty days of rainfall. *(Nasa'i, Kitab Qat'u yadis-sariq, Bab targhib fi iqamatil had; Ibn Majah)*

Similarly, there is another Hadith that states: 'If an evil-doer passes away, then not only the people feel a sense of relief, but also the township, the trees and the animals feel relieved. *(Sahih Bukhari, Kitabur-riqaq, Babus-sakaratil mawt; Sahih Muslim, Kitabul Janaaiz, Bab ma jaa'a fi mustarihi wa mustarahi minhu, with reference to Tafsir Masjid Nabawi, p. 1135)*

130. The need and importance of educating women in rural areas

In a Muslim society, girls are bound by comparatively more restrictions than boys. The restrictions which are imposed by the Holy *Shari'ah*, are fully appropriate, and whoever abides them can attain true success. On the other hand, how far is it right to adopt old ways of thinking regarding girls?

Boys can, to a certain extent, develop some imagination of their future, whereas for girls it is extremely difficult to get a picture of their future before their marriage. This is so because before they get married, girls do not know whether they will be living in a city, in a village or in another small settlement. The people living in cities tend to be in general more educated than those living in villages, so girls living in cities enjoy far more freedoms than girls who do not live in cities. City girls have got more opportunities to think about how to improve their future. On the other hand, the parents and families of village girls often happen to be uneducated, as a result of which they burden their daughters with many superfluous socio-cultural restrictions (which have nothing to do with religion), e.g. the notion that girls' education is a waste of money, or not permitting their girls to leave their home, etc. Anyway, it would be wrong to call this negligence on part of the parents. It is rather their love and affection that went awry. This kind of old-fashioned approach

with which rustic parents bring up their girls might not be fully out of place, but will this approach help their girls to make any decision with regard to themselves? No, rather it will undermine whatever little self-confidence they have, leaving them weak and vulnerable. This weakness and vulnerability will later on cause them to suffer many an injustice at their in-laws' place, and obviously, seeing their daughter's suffering will grieve the parents as well. This will be the time when parents will think: 'Oh! Had we only given our daughter's education more importance, then we would have been spared such anguish today. Our daughter would not have to suffer such a plight.' Unfortunately, such regret will not be of any use then.

Parents living in rural areas should be more attentive towards their daughters' education. They should free them from the shackles of false customs and traditions, so that they may -with due consideration of all etiquettes and manners- stand up to all challenges the future might have in store for them, and that they may properly defend themselves.

We all know that there passes no day on which village girls do not suffer oppression and injustice at the hands of their in-laws. Sure, some isolated incidents like this happen in cities as well, but then cities can also boast many an institution that raises its voice against such wrong. On the other hand, in villages there is no institution that would help a woman to her right. Neither are there any institutions, nor can the woman herself struggle to obtain her right. The best weapon to fight such wrong is education. Everyone ought to draw benefit from it, so as to be able to stand on his or her own feet and to become independent. Once a girl becomes independent, she needs not to worry so much about her future, rather she herself becomes an architect of her future.

In order to promote education amongst rural women, educated urban women ought to get together, set apart some time, and apprise the women living in villages of the importance and benefits of education.

131. Always take care of your aged parents

Old people are in general considered as a burden. In many homes they have considered as having little or no worth at all. Their advices and counsels are thought of as nonsense. Those seniors who have either some business of their own or receive pension are being tolerated to some extent, but those who have got no income of their own are left completely at the mercy of their families, and often their condition is truly pitiable. In other words, as long as elder people are either earning something themselves or receiving pension, their families do look after them, arrange for their meals on time, show them occasionally some love and affection, and take care of them if they are ill because they are in a position to cover their medical expenses from their own income.

Old people who own some real estate are also treated with respect, and if they happen to fall ill, their families do indeed take well care of them. Also otherwise they enjoy the love of their younger ones, as the latter hope to get a share in their elders' estate. So to say, old people with some income, business or estate are held in esteem - at least for as long as they are capable of generating income. Once their wealth is spent, or once their source of earning ceases, they are being considered as a burden. Well, this is not the case in every family, but in a very large number of households this does indeed happen.

The core issue is: who is responsible for this whole scenario? Is it the children whom our elders brought up with the literal silver spoon in their mouths, but failed to teach them respect for the old, and the manners of looking after them? Who never told them that they had never considered their children as a burden if they happened to fall ill? Who never would suspend their children's education, thinking: 'Oh, why bother to send them to school? Who can afford that anyway?' Who never let their children feel how hard they have to work to be able to clothe them decently? Or how often they had to stay hungry themselves, just to ensure that their children can eat to their satisfaction? Our elders had given up themselves

wholeheartedly just to ensure that we, their children, will see a brighter future. So, how come they are still treated so badly?

Do our youngsters really think that they themselves will never grow old? Young parents who are today treating their elders badly seem to forget that one day their children will grow up to be young adults, while they themselves will be bent by age. They seem to forget that their own children might treat them just as they are treating their parents today.

Life is a give and take. That means, the way you are behaving with your elders today, perhaps you will be treated in the same manner one day. We must never forget that human beings are bound to grow old. Obviously, we shall be subjected to the same treatment from our children that we meted out to our elders. Hence it is of utmost importance not to consider our elders as a burden for ourselves. Rather we should, keeping in mind their age and all the sacrifices they had to make for our sake, take care of them when they are ill, respect their likes and dislikes, keep them comfortable and look after their needs, with utmost sincerity.

Elderly people tend to be a bit difficult to deal with at times. This is completely natural. It's being said that old people are like children. Old people can be obstinate and short-tempered- just as children are. They might get angry if their wishes and desires remain unfulfilled. But yet, we should look after them just as we would look after our own children

Serving our elders will not only ensure a good life for us in this world, but will assist us in mending our eternal affairs, too. Definitely, the many ailments of elderly people, their short temper, their hair-splitting, their being confined to their homes can be quite distressing, but exactly such circumstances are the real test of how much importance you give to your aged parents, how well you look after them when they are sick... it is a kind of examination, and if you pass this examination, you shall be successful in this world and in the Hereafter.

Here I would also like to put a humble request to our respected elders: Please, do not let yourself go completely. Do not make

yourself so weak and helpless as to make your children consider you as a burden and feel bothered. This is only possible if an elderly person him or herself tries to be an exemplary parent and tries to bring up his or her children in such a way that they would never ever even think of misbehaving towards their elders, or of rejecting advice given by their elders.

Some elderly people are in the habit of poking their noses in the domestic affairs of their youngsters. At times, they even abuse their youngsters, just to get things done in their way. No matter how unsuitable their wishes might be, they enforce their will... under such circumstances, bitterness can arise between parents and their children. Our elders should, on basis of their age and experience, help their family to progress, and our youngsters should support them in this as far as possible, so as to bridge the generation gap. In a Muslim society and keeping in view the teachings of Islam, it is of extreme importance to treat the elderly respectful and to look after their needs. This will be of benefit not only in this world but also in the Hereafter.

132. Woman as a mother, daughter, wife and sister

Human society has always considered woman as the fair sex, as the weaker sex, and woman herself has accepted this as a reality, although just the opposite is true. In fact, woman is the source of immense strength, and this strength is reflected in woman's many different roles.

As a mother: In this role, woman has got such immense power that she can give birth to men. The Creator of both worlds has given her this power to involve her in the creative process. A mother protects her child against all vicissitudes of time. She dedicates all her strength to her child, she gives her child of her milk to drink. She lets her child sleep in her lap, looks after its health and brings up her child in the best of manners. Would a man, who goes out to earn a living for his family, have the strength to do all that for his child?

As a daughter: A daughter is a great support for her parents, especially during their old age. Without a daughter, parents are

often completely helpless during the last phase of their lives. It is during those years that many a parent sighs: 'Alas! Were we not deprived of the blessing of a daughter.' Right from her childhood, throughout her youth, and even after her marriage, a daughter continues to be a great support for her parents. She assists her mother in all sorts of chores. She looks after her younger siblings. She comforts her father when he comes home, tired from his work, and she tries to serve him to the best of her ability. And nowadays it happens not infrequently that a daughter extends even financial support to her parents. If the family income is not sufficient, she does not hesitate in the least to assist her family. In spite of being a student herself, she tries to augment the family's income, e.g. by giving tuitions to other students. Thus it would be completely wrong to say that she is a burden for her family.

As a wife: In her role as a life partner, she does all such things which a man - in his role as a husband, would never be able to do. She tries to compensate for her husband's weaknesses. She not only manages the house, but often, especially if the husband's income is insufficient, she takes up some work by herself to improve finances. She looks after her children with such expertise that often her husband is left to wonder how his children have reached such heights. If the husband happens to be ill, she looks after him day and night.

As a sister: As a sister she is nothing short of a blessing for her brother. How often can one witness that when the family sits down for a meal, the sister keeps the best morsel on her plate to her dear brother. How often does it happen that a sister chooses to wear some old dress so that her brother can wear a new one, as he has to go out to earn a living. She is more concerned for her brother's education than for her own studies. And above all, she is always eager to provide her brother moral support. A sister's shoulder is the place where many a brother could lean on and ease his worries.

Apart from all those roles, even in the professional world, women who work in offices, or elsewhere, are known to be more

responsible and dutiful than men. If she happens to work as a teacher, she is better able to teach children than a man would ever be. It is her tenderness and affection that make her outperform men in this field.

'Behind every successful man there is a woman', goes the age-old adage. And indeed, it seems that this saying came into being as a result of much study and observation. When Sayyidina Adam عليه السلام felt loneliness, Allah Most High gave him a companion in the form of a woman, and she was a perfect companion for him in every respect. Yet, in spite of all that, man never valued woman as she ought to be valued. He always thought of her as his servant. Islam elevated woman to the status that they deserve, but still even amongst the Muslims, women continue to suffer all kinds of wrong and injustice. Man tries to fully enforce his will upon her, regardless of right and wrong, and he treats her with injustice. Thus he shows disregard for this great blessing which Allah has bestowed upon him. Men must realise the true worth of women and grant them the status that Islam has granted them.

133. A woman's real education begins at her in-law's place

Just as a person can get the best of education and grooming at a formal educational institution, similarly a woman can learn the art of truly mastering life at her in-laws' place. A woman's real home is the place where her in-laws or her husband lives. In this place she learns to face the vicissitudes of life. As long as a girl is at her parents' place, she is given all kinds of loving attention, sometimes to the extent of being spoilt. This is a completely carefree era for her, which she wants to enjoy as much as she can. As long as she is at her parents' home, a girl does not have much of a chance to learn about the realities of life. These mysteries unfold for her only once she gets married at starts living with her husband and in-laws. Parents want to provide their little princess a convenient, easy life. Before her marriage, a girl has reason to delight in each and every moment of her life, and she does not want to give up that life in exchange for one of perplexities and problems. This is the reason why she does not

pay attention to many of the most basic issues that life has in store for her, and she gets to know about those issues only after her marriage.

The home of a woman's in-laws is not only an exemplary training institute, it is also an examination centre, and her mother in law is the administrator of this training institute cum examination centre. Whether or not the atmosphere of a joined family is pleasant and serene, depends solely on the mother-in-law's consideration and insight. If one examines the whole scenario with an open, unbiased mind, one comes to the conclusion that many mother-in-laws make a show of her narrow-mindedness and ego. This is the reason why there are so many clashes between daughter-in-laws and mother-in-laws, which causes homes to resemble a pit of Hell rather than a glimpse of Paradise.

Well, not only the mother-in-law is to be blamed, but unfortunately many mother-in-laws are of very oppressive nature. They want to keep their son and daughter-in-law completely under their sway, and that is where the problems start. The son wants to live his life according to his own wishes, and also his wife has got dreams of an independent life. Under such circumstances, they both dislike to be under anyone's restrictions.

Most mothers are very anxious to get their sons married. They make great sacrifices to arrange their darling's wedding. They either sell their own jewellery in order to buy some for the bride to be, or they give their ornaments to her. The question that arises here is: how come, that a few days after the son's wedding, they consider their daughter-in-law as their slave-girl? Why does this spirit of sacrifice they had nurtured for their daughter-in-law cool down so quickly? Some mother-in-laws are so ill-tempered and narrow-minded that they continuously nag their daughter-in-law for not having brought enough dowry. If a daughter-in-law asks her mother-in-law for something, they get to her replies like: 'Why did you not ask your own mother for that? She would have given it to you along with your dowry...'

If we do not accept this fact that in today's society, there are great frictions between mothers- and daughters-in-law, then the situation will not change. One solution to this dilemma is that instead of trying to run away from this problem, one should try to face it. Men have got an important role to play in trying to work out a solution to such problems. He will have to listen to the stance of his mother as well as his wife. It is not wise to get cross after listening to only one party - yes, neither wise, nor just. Nor can one any issue be settled in this manner. Unfortunately, our men tend to get biased: instead of talking things over with their mothers, they make their wives' lives miserable. Or, if they are afraid of their wives' displeasure, they silently bear even the most obvious of wrong. Many a cunning daughter-in-law exploits such weakness.

Every mother wants to see her daughter as the 'Queen' of the house. She wants her to rule. However, such thinking is not correct. By acting as a 'Ruler' or by accepting anyone's 'Rule', things only tend to get worse. Domestic affairs cannot be sorted out by bossing around. Domestic affairs are of mutual nature: there are times when you need to accept what others want, and there are times when you can have things your way. If parents really want their offspring to live a life free of worries and distress, then they should, at the time of selecting a spouse, also find out about the potential spouse's family background.

On the other hand, a daughter-in-law must consider each and everybody among her in-laws as her own family. Especially, she should think of her mother-in-law as her own mother. Instead of trying to get her husband's un-diverted attention, she should consider his whole family as her own, and treat them accordingly. And every mother-in-law must consider her daughter-in-law as her real daughter, if not more than that. This would bring about relaxed, balanced atmosphere at home. Life consists of many ups and downs. The very fluctuations between ups and downs is actually what we call life.

If the mother-in-law is egoistic, and if the daughter-in-law is stubborn, then this will lead only to more tension. Both are

human beings. Both must be more flexible in their approach. A well-set life requires much sacrifice - one will have to give up many of one's vain desires. One will have to go beyond the limits of one's ego. Only then these issues can be resolved.

134. Progress means more than affluence

The whole world is in a state of utter confusion and agitation. Contentment and tranquillity seem to have become things of the past. Different parts of this world are dominated by a jungle like atmosphere. Bedlam and wars have become the order of the day. Rights are usurped, injustice and oppression are ever on the rise. Injustice and oppression are no longer limited to individuals - whole nations have adopted these evils. It seems like mankind has nothing to do anymore with such noble sentiments as love, brotherhood, sincerity, sympathy, truthfulness, honesty, and faithfulness. Corruption, theft, and bloodshed are now the order of the day. Liquor and use of drugs are more rampant than ever before. This is the age of shamelessness and obscenity. Innocent children get involved in the most horrendous of crimes. Killing someone on the most petty of pretexts is nothing uncommon anymore. Lust and licentiousness spread in the name of love, and many schools and colleges have become a haven of obscenity. All these evils appear in ever changing forms.

To blame for this all is the woman who was put in charge of grooming the new generation into worthy human beings, but who instead lost herself in progress, employment, gender equality, women's lib, fashion, make up and entertainment. It appears as though woman today has made lots of progress. Woman is made her place in every professional field and business. Woman has become a boss who runs many big businesses. Is there still any field in which woman has not entered yet? She works as clerk, teacher, lecturer, business woman, and even holds posts in the ISP and IS. She has proven her mettle in the field of academics. She is driven by her yearning for progress. Her eagerness and her hard work indeed ought to be praised. But unfortunately, woman in this age has forgotten her true self. She does not want to look back. She has

already said bye-bye to her femininity. In her race ahead, she has cast off the cover of shame and modesty. She has discarded her Islamic dress for good. She has ridded herself of her honour and dignity. She is completely surrounded by bloodthirsty wolves, whom she considers as her sincere well-wishers. What else is this if not utter folly? The story of ruin and squalor started right at the time she stepped out of her home for the sake of freedom and employment.

Satan knows very well that man's home is his castle. This is why he instigated his henchmen to lure the guardian of this castle away. He knows very well that as long as the castle's guardian is around, he will never succeed. Thus his henchmen raised slogans of women's lib, and that men and women are equal in every respect, that it is a great wrong to keep women confined to their homes, that men and women should work together, shoulder by shoulder. Just see how gullible woman is! Her longing for equality made her cut her own flesh, and now she is burdened in a twofold manner.

She has to look after her home as well as after her job. Is that not oppression of the fair sex? She gets up early in the morning, does the chores, feeds her children, prepares their lunch, then she gets ready for office. Cleaning the home is left to the maid. In the evening, when husband and wife come home from work, they are tired and irritated. They often fight over petty issues. This was not always so. Once upon a time a husband would, upon coming home tired from work, be received by his smiling wife. She would give him tea or some refreshment. The house would be sparkling clean. Seeing this pleasant environment, seeing his children playing happily, the husband would soon forget how tired he was... but now, sights like these have become very, very rare.

How could, in this hi-tech age, a couple who is ever eager to raise the family's living standard, possibly find time to enjoy the peaceful surroundings of a well-managed home? They have not even the time to attend to each other or to perceive their children's needs. You may guess what kind of upbringing children get in such a family. Once such children grow up, they

won't have any feelings of love for their aging parents. What is left of humanity if blood-relatives do not longer love each other? We do not lag behind anyone as far as earning money is concerned. But whatever we earn does not fill our stomachs - rather it fuels the fire of greed. A skilled woman can very well manage her household on a tight budget, without ever making a single complaint. But if a woman lacks skill, then even a monthly income of twenty-thousand plus Rupees will not suffice, and there will be many, many complaints, too. Anyway, there are many women who do a job and also manage to look very well after their homes. Their husbands are pleased with them, and their children are brought up in an excellent manner. This is so because in spite of their doing a job, they do not fail in their domestic duties. In spite of doing a job or running a business, they guard their honour and chastity.

Progress means more than affluence. If women bring up their children well, if they teach them to live as human beings and groom their moral character, then this will be of great benefit to the whole nation, resulting even in material progress. To make it short: a woman's real place is her home. Never forget that.

135. A daughter is a mercy and a blessing from Allah

Allah has created nothing in this vast universe in vain. Nothing is without purpose or benefit - neither in the animal kingdom, the plant kingdom, or the mineral world, nor amongst us human beings. Yes, it is quite possible that the wisdom behind some creations escapes our limited understanding, but his does not mean that anyone has got the right to object against the Lord's creation, or to express one's dislike for it, because Allah, the Lord of the Worlds knows very well what He has created and for which purpose - no matter how tiny and insignificant a creation might appear to us. During the days of Sayyidina Musa عليه السلام, a woman once asked: 'Why has Allah created lizards? They are good for nothing. They are not even pretty. They are useless.' Sayyidina Musa عليه السلام replied her: 'Strange, a lizard has put a similar question to Allah. It asked: O Allah! Why did you create man? He is ungrateful, impatient; ever eager to fight and to spread mischief on earth. And

moreover, man is greedy and malicious. What is the use of such a creation?' The lizard was replied: 'I know very well the purpose and benefits of My creation.'

Is anyone born as per our wishes? Thinking that it happens like that, is naive, if not foolish. If man, who is otherwise so very proud of his intellectual capabilities, thinks like that, it is even more regrettable.

Ever since the days of ignorance, people used to rejoice at the birth of a boy, whereas the birth of a girl would sadden them. The Holy Qur'an depicts it thus:

> *When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!*
>
> *With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? (Surah Nahl, Ayaat 58-59)*

It is a very well-known fact that these stone-hearted people would bury their infant girls alive, and that they would even pride themselves in doing so. Unfortunately, in our modern society people still have very negative views about the birth of a girl. The joy that lights up the family members' faces when a boy is born, is missing at the birth of girl.

Scholar, non-scholar, literate, illiterate, all are more or less victim of this malady. Give it a thought! Is really the woman to be blamed for the birth of a girl? Think! Can she be blamed for something she has got no power to influence? For whole nine months she puts up with such difficulties and pain which a man could not even bear for nine days, no, nine hours. Yet we treat her in such a merciless, cruel manner. If a girl is born to us, we frown. Not only that, we do not talk to our wives for days at the end. We do not even look at our newborn daughter. Then women also oppress each other: the mother-in-law taunts her daughter-in-law for giving birth to a girl, as do many other women-folk amongst a woman's in-laws. Sometimes they even threaten to arrange a second marriage for the husband, thus breaking the poor woman's heart. And some indeed opt for a second marriage...

Keeping in mind that we are Muslims, our behaviour cannot be termed anything but ungratefulness. It amounts to scorning His gifts. And putting the blame for our unmet expectations on an innocent person is inhumane and cruel.

A daughter is a blessing and a mercy from Allah. The Messenger of Allah صلى الله عليه و سلم said: 'Whoever brought up two daughters and brought them up well, until they came of age, on the Day of Judgement he shall be close to me just as these two fingers are close to each other (he then gestured with his index and middle finger).' *(Sahih Muslim, Kitabul Birr was-Silah)*. In Sahih Muslim is another tradition according to which the Messenger of Allah صلى الله عليه و سلم said: 'Whoever sees himself tried through the birth of a girl, but yet treats them well, then on the Day of Judgement these girls shall shield him from the Fire of Hell.' (Sahih Muslim, Kitabul Birr was-Silah, Bab Fadhlul Ihsani ilal Banaat)

There are many other Ahadith that laud good treatment of girls, and likewise there are many traditions that state the great reward of bringing up daughters. This is why it has been said that daughters are a blessing and a mercy. They are a blessing because they too, are one's offspring, and they are a mercy as they might be the cause for a person's pardon.

Islam has given woman a very high status. It has blessed woman with such sacred roles as that of mother, sister and daughter. The daughter that is born today shall be the mother of tomorrow. She shall be the potential source of another human being's forgiveness, his acceptance of prayers. She shall be the one who, if looked at with love by her offspring once, be a source of earning the reward of one accepted Hajj. She is the gateway to Paradise. Sooner or later, your daughter shall acquire such a blessed status. The most honourable of all lineages is that of the Noble Prophet's صلى الله عليه و سلم offspring. Here it ought to be remembered that the lineage of Allah's Messenger صلى الله عليه و سلم was continued through the 'Lady of Paradise', Sayyidah Fatimah Zahra رضی الله عنها. Give it a thought! It was a daughter who received this honour!

Keeping in view the utterances of Allah's Beloved صلى الله عليه وسلم, is it becoming for us to be saddened when a girl is born to us? That we are displeased with what Allah has bestowed on us? That we blame a person who had got absolutely no influence over the gender of the child for the birth of a girl. This behaviour of ours is not just cruel and unjust. It is sheer ingratitude and tantamount to inviting the Wrath of the Almighty. It is a common observation that daughters are, in comparison to sons, far more loyal, sympathetic and loving.

136. A mother's prayers for her offspring are accepted

Who has not heard of Maulana Sayyid Abul Hasan Ali Nadwi رحمة الله عليه, one of the greatest Islamic scholars and thinkers? He passed away just a few years ago, on 31st December 1999 (corresponding to the 30th night of Ramadhan), at the age of 86. Allah had granted him the strength to serve Islam as had only very few people done before. He was blessed with extraordinary acceptance, too. There are many indications of how dear he must have been to Allah Most High. On a Friday, while fasting, while reciting Surah Yasin, just shortly before the Friday-prayer, his soul had left its mortal confines. People offered funeral prayers for him (mostly *Ghaibanah*) in almost every corner of the world. In the Two Holy Cities, the day on which his funeral prayers were offered happened to be the 27th of Ramadhan. Hundreds of thousands of people joined the prayer, prayed for his forgiveness, and that Allah Most High may grant him a high rank in Paradise. Such a degree of Divine acceptance and favour falls in the lot of only very few people.

In his childhood, the Maulana did not set himself apart through extraordinary intelligence, nor was he particular sharp or clever. He was just an average student in his Madarsah. Yet, the way Allah Most High had caused him to serve Islam is simply amazing. When the respected Maulana was asked about what he considered as the cause for his having been able to serve Islam in the manner he did, he replied: My dear mother's prayer played a great role in enabling me to serve Islam. It is the blessing of her prayers. She was a devout worshipper, led a simple, frugal life

and kept herself engaged in Divine Remembrance for most of the time. She passed away when she was 93 years old. Until her death, she used to offer every day two Rak'ah Namaz-e-Hajat, and then she would pray: 'O Allah, do not let the Ali, the coolness of my eyes commit any wrong. Guide him at each and every turn of his life. She used to tell her son: 'Ali, make it a habit to pray to Allah, asking Him to grant you the very best of what He grants his righteous servants.' Before the Maulana's birth, his mother had seen a dream, and she saw the realisation of her dream before she passed away. She saw that someone made her recite the Ayat: *And no soul knows what is kept for them in store of delights... (Surah A.L.M Sajdah, Ayat 17)* She brought up her son in such a way that if he happened to misbehave with any maid or servant, she would not only make him seek pardon from the concerned person, but also give him a sound thrashing. As a result, the Maulana had developed right from his childhood an intense dislike for all kinds of injustice, pride, arrogance and hurting anyone's feelings. if he happened to go to sleep without having offered Isha, his mother would wake him up and make him offer his prayers. She would never let him skip the recital of the Holy Qur'an after Fajr.

Let us re-examine ourselves in the light of these above events. If we are lucky, we might find ourselves living up to two per cent of the above. Who of us has even once offered Namaz-e-Hajat and prayed for the spiritual welfare of our children, not talking about doing so every day. That is doubly regrettable, especially since Allah Most High Himself has taught us the way of how to pray for the eternal welfare of our children:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous. (Surah Furqan, Ayat 74)

137. Avoid useless talk

When two women meet, they usually start to talk about a third

woman, and as a norm, their talk is useless gossip. What kind of consequences does such useless gossip have?

If you intend to tell anyone a story about a third person, then before you start talking, first apply the 'triple test'. The first test is that you examine what you are going to say: is it really true? The second test is about the necessity of what you are going to say: is it really needful to say? The third test is to ensure that what you are going to say is not injurious to any other.

Gossip, a phenomena that is known as 'gup shup' (useless talking) in Urdu has acquired quite an interesting, broad spectrum of meaning, and it is backed by a whole history of its own. The word actually implies closeness and relationships among people. But nowadays it means talking about others' personal matters in a very irresponsible manner.

Gossiping has become a favourite pastime for so many of us. People sit together and start gossiping. There are countless magazines and journals which present us with spicy and spiced up stories. Mostly the contents are highly exaggerated or simply untrue. They are fuelled by greed and bribes.

What exactly is the phenomena known as 'gossip'? It has many faces, it starts with simple, harmless people who just spread whatever news they have come to know of, and ends with evil-minded people, bent to badmouth others. If two carefree people with plenty of time and nothing more important at hand get together, sit down and talk, then soon they will talk about their neighbours and friends, and their talk is not always necessarily true.

A person who thus spreads all sorts of news and rumours does not always do so consciously, nor do they necessarily want to create problems for others. But they are also not necessarily able to realise how the words they uttered thoughtlessly travel onwards, until they reach wicked people who intend to sow seeds of discord. This is the starting point of mischief and bitterness.

A talkative person cannot keep anyone's secret. If he gets to know about a secret, he will definitely tell others about it. This is the result of lacking self-control, and stopping it requires

conscious efforts. Thus one will be able not to disclose secrets that one was entrusted with by others.

The worst kind of gossip is that which is meant to badmouth others. One person starts a slander-campaign against others. Such a person carries a 'dagger' with him, with which he can attack anyone, anytime. He needs just one strike to 'kill' another's reputation. Such a slanderer is usually jealous, too. It is his jealousy that drives him to malign others behind their back, to spread all sorts of untruths about others' private affairs. His fabricated, untrue stories cause hypocrisy to sprout among people. Such a person can 'spice up' any issue, thus creating mischief among people. It seems like such people do not wish anyone well. They do not utter any word of goodness for anyone. Such people find satisfaction in spreading untruths about others. If we are not in a position to help others, we should not talk about their affairs, either.

138. First correct yourself

Allah Most High has created at least thirty six thousand different creatures, man being one of them. The virtues that Allah Most High has bestowed upon man were not bestowed on any other creature. Speech is a great gift that Allah has given to us. The limbs and organs that we were created with can be used for good and for evil purposes. Reason and the ability to think, however, are the greatest gift with which our Creator has endowed us. And not enough with that, Allah has made the heavens and the earth subservient to us. He has made His signs manifest to us so that our faith may be strengthened, and that we may become obedient to Him.

Man is an embodiment of sins and faults. Committing mistakes is part of his nature. Yet Allah Most High has promised His servants to forgive them. However, there are some human beings who, in spite of their own shortcomings, keep pointing out the faults of others. They are perhaps oblivious of the fact that they themselves are not perfect. They too, carry an element of evil in themselves. As matter of fact, man does not make his

own shortcomings public. He tries to hide them. Instead, he publicises the faults of others.

We ought to keep in mind that self-awareness is as hard as finding faults with others is easy. We take the responsibility of correcting others, but we fail to correct ourselves.

One point deserves consideration: if we point our finger at a person, then four fingers are pointing towards ourselves. At this time, we hardly ever realise that we have exactly the same vice within us. And one thing is one hundred per cent correct: as long as we do not put our own words into practice, we will not be able to impress others. This very deficiency hampers our progress, and we label it as 'impossible'.

If our thinking was just deep and comprehensive enough, then we would be able to convert this 'I 'not possible' into a great success for us. We have got the potential to make the impossible possible. All we need to do is eliminate the 'not'. Actually, eliminating the 'not' is the key to success, as this requires continuous effort on our behalf. It is our drive to get rid of the 'not' that helps us overcome the hurdles in our way to success. Napoleon Bonaparte's success lay in his efforts to eliminate this 'not'. He was quoted as saying: 'The words 'no' and 'not' do not exist in my dictionary. Some English person had reflected on the word 'impossible'. It depends just on how you look at it. With a positive mind, you can read 'impossible' as I'm possible. See? The impossible itself calls out to us: 'Try! I'm possible.' Yet, we do not want to understand.

Why does man think at times that if there is a certain shortcoming in him, he won't be able to correct it? Especially when this is just not true? What is not doable, if man really tries? But it is very rare indeed that man tries to foster good traits in himself and thus makes himself an example for others. He is more like a blind man carrying a torch. A blind man is not in a position to benefit from the light of his torch, but many others are.

We laugh at others, and others try to correct themselves by watching us. We laugh at the mistakes made by others, we feel

jealous of the others' talents, and that although it should not be like this. Instead of jealousy, we should feel inspired and try to foster such talents in ourselves, too. It is far better to correct oneself than to reproach others.

Do it right now. Do not delay. You might perhaps ask how to begin, where to begin. The answer to this is: start right with the beginning. If we start to correct ourselves today, and if we stop keeping watch over the faults of others, then it is quite possible that we too, shall be among those who lead a successful life.

139. Was the Noble Prophet's صلی اللہ علیہ وسلم shadow visible?

Question: Please tell me, was the Noble Prophet's صلی اللہ علیہ و سلم shadow visible?

Answer: Sayyidina Zakwan رضی اللہ عنہ said that the Noble Prophet's صلی اللہ علیہ و سلم shadow was neither visible during the day, nor at night.

After quoting this statement, Hakim Tirmidhi رحمۃ اللہ علیہ said: One reason why his صلی اللہ علیہ و سلم shadow was not visible is that any infidel's stepping on it would be an insult to the Noble Prophet صلی اللہ علیہ وسلم.

Ibn Saba said that the Noble Prophet's صلی اللہ علیہ و سلم shadow did not fall on the ground. He was created from Light. Whether he was moving about during night or day, his shadow would not be visible. Some scholars have stated that this is further corroborated through one of the Noble Prophet's صلی اللہ علیہ وسلم Dua: *O Allah, make me Light...*

140. I read your book 'Momin ka hathiar', but...

Question: I read your book 'Momin ka hathiar' everyday mornings and evenings, but sometimes there are too many other tasks at hand, and I do not get the chance to read. Can I make up for the missed reading any other time?

Answer: Imam Nawawi writes in his book 'Kitabul Azkar': If a person has set apart any particular time for a certain recital, but is for some reason not able to follow his routine, then he ought to make up for his missed recital any other time. He should not leave it. The reason for this is that once he has formed a habit of doing this recital, he will not want to miss it, but once he starts missing it, this might lead to his missing other more important forms of worship, too. It has been related that Sayyidina Umar bin Al Khattab رضی اللہ عنہ said: if a person went to sleep before completing his routine recitals, then he should complete them on the following day, anytime between *Fajr* (morning prayer) and *Zuhr* (prayer afternoon). It will then be recorded for him as though he had completed it at night. (Sahih Muslim, 1/256) Hence, I think you should try to make up for missed recitals.

141. Save yourself from the curse of dowry

Allah Most High has granted man the highest status among His whole creation. Man has been blessed with the ability to think and understand. But yet, even if we have just a look at what Muslims do (not even talk about whole mankind!) one cannot help feeling immense regret. The same people whom the Final Prophet had guided in each and every aspect of life, have come up with such evil customs that brought them to disrepute all over the world. Dowry (or *jahez* as it is known in the subcontinent) is just one of them. Such customs have absolutely nothing to do with Islam, but yet, they are rampant amongst the Muslims. And that although the Noble Prophet صلی اللہ علیہ وسلم had clearly said: 'That marriage is truly blessed that includes the least expenses.' *(Shu'bul Iman, Baihaqi)*

The custom of dowry has befallen our society like plague. Unfortunately our youth is to be blamed for this, too, for they keep requesting their parents for more and more dowry. And that although it is up to our youth to make decisions regarding their lives by themselves and yet please their parents. The youth

can play an important role in bringing about a revolution against dowry. Parents try their best to give their daughter a decent dowry, a dowry that exceeds their financial capacity, but even then they fail to satisfy the greed of others. What is even more astonishing is that even people with a higher standing in society are victim to such greed.

A youth has definitely got certain responsibilities in this regard, but also the girl and her parents are not fully exonerated. It has been seen quite often that the girl's parents take up heavy loans or even sell their house to arrange dowry, and they do so just to please their daughter, without having been pressurised from the boy's family. This kind of thinking is wrong: that a girl will stay happy if she gets much dowry. First of all one should not give any dowry at all, and secondly, one should not try to marry a daughter into a family where dowry is being demanded. If people are so audacious to demand dowry, can there be any guarantee that they will ever be satisfied? There are cases where the boy's family suddenly starts demanding dowry a few months after the engagement, and the girl's family, just to save their faces, quietly accept those demands as otherwise they are threatened with cancellation of the engagement. And this is a well-known fact that if a girl's engagement breaks, the whole blame falls on the girl and her family, even if she is not to be blamed. People think that there must have been definitely something wrong with the girl, that is why such a month-old engagement was cancelled. The girl's parents ought not to put up with such fraud. In order to deal with such sinister elements, they can even seek legal support.

The pandemic of dowry has taken the whole of our society under its sway. Educated, illiterate, liberal minded and traditional minded, all are in the same boat. In order to satisfy their lust for comfort and ease, people demand dowry even several years after the marriage took place, and in case those demands remain unfulfilled the promise to spend a whole life together is broken in the wink of an eye. When the poor girl then returns to her parental home, she is not alone – often she is accompanied by several children, and now it is up to the girl's

parents to not only provide for their daughter but also her kids.

At times it happens that if the boy is unemployed, the boy's parents ask the girl to arrange for a ticket to send him abroad, to Saudi Arabia, for example. Incidents like this are not uncommon. But call it our indifference or whatever, that leaves us completely untouched.

How many girls never get married because their parents are not in a position to meet the demands of dowry. Nowadays, dowry has become a kind of fashion. But even then there are a few people who discharge the sacred obligation of getting their children married, in utter simplicity. However, such people are rare. The majority insists on dowry. Our womenfolk and our youth can make a great contribution to ridding our society of this evil. The women's involvement is important because mostly it is the mother-in-law and her daughters who make demands.

Since we claim to be ardent followers of such a simple and uncomplicated religion as Islam, it is our duty to save ourselves and others from all sorts of social evils. This is what Islam is about: if we wish to correct our society, we should begin with our own four walls.

142. Islamic punishments are a blessing for society

Islam has granted woman a status that she had not been granted in any other era of history. Men and women are at par, with regard to their rights and their respectability, however, keeping in view the innate nature of both genders; Islam has allotted different responsibilities to both. This is not a matter of inferiority or superiority; rather it is an inevitable social need. This is the point of view from which one ought to see the injunctions of the Holy *Shari'ah* (religious law) regarding the duties of man and woman.

Both man and woman have got one Lord and Creator. From the time man and woman are united in wedlock until they breathe their last, He does not unduly favour any party, nor does consider the grievances of one party as less significant than those

of the other. This is why Islam gave man the right to issue divorce, and woman the right to resort to *Khul'a* (dissolution of marriage through the Qazi, on request of the woman). In other religions however, there are no comparable provisions. Let us take for example Hinduism, one of the oldest religions in the subcontinent. It might suffice to regulate some superficial interhuman affairs, but as far as such delicate issues as marital relations are concerned, Hinduism fails to provide any guidance. Hinduism is void of such basic principles as divorce or *Khul'a.* Not even the least concept of *Khul'a* exists in their sacred scriptures. A woman who has passed seven times with her husband around the sacred fire (an essential rite of Hindu marriages), must stay with him for the rest of her life, no matter what. Even if their life has turned into poisonous bitterness, they must put up with one another. The plight of a widow is even greater than that. If a woman is widowed, she must no longer adorn herself. Forget about adornment, she must not even retain any such item. Remarriage of a widow is a taboo. Islam on the other hand, has granted woman the right to dissolve her marriage and to remarry. Not enough with that, what could be a greater proof for the high status and the great honour that Islam has bestowed on woman, than the fact that a person who falsely accuses a chaste woman of lewdness is to be whipped with eighty lashes? Islam has made it very clear that one should think well before pointing one's finger at a chaste woman. One must not say anything derogatory about her only on basis of assumptions or rumours.

The Noble Prophet's صلی اللہ علیہ و سلم private and public life are a source of guidance for us. Once, the Mother of the Faithful, Sayyidah Aishah Siddiqa رضی اللہ عنہا was slandered. The Messenger of Allah صلی اللہ علیہ و سلم, however, had not taken any action until he had thoroughly investigated the matter. Even his companions, in other words the whole Islamic society of those days, thought of nothing evil. They acted according to the policy of patience and forbearance - to limits extreme. Finally, Allah Most High Himself,

by revealing a whole section of the Holy Qur'an, exonerated the Mother of the Faithful Sayyidah Aishah رضی اللہ عنہا from the false charges that the hypocrites had levelled against her.

Among the Islamic punishments that western intellectuals tend to decry, is the punishment for adultery. They refer to these punishments as remnants of the dark ages. However, Islamic punishments contain no element of the dark ages. Islamic punishments are a boon, not a bane for human society. Just look at the punishment for adultery. It is more than just a punishment. It is a warning for the whole society, the purpose of which is to purify it from moral impurities. According to western laws, adultery is a trifle. Many do not even consider it as a sin. Only rape is considered as a punishable crime. In other words, the western concept of freedom is that everything is permissible as long as it does not limit another person's freedom. The Islamic concept of freedom however is different. Islam has put another restriction on human freedom. Islam had the foresight to see what kind of impact man's unrestricted use of freedom might have on society. The west does consider direct interference as contradictory to freedom. Islam, on the other hand considers not only individual but also communal freedom. It not only considers direct interference but also indirect interference as detrimental to freedom and communal welfare.

It might be that anyone says that Islam's claim to freedom and maintaining a clean and pure society is indeed noble, but what for such cruelty of stoning someone to death just because s/he had committed *Zina* (adultery)? This kind of punishment is the height of barbarism and cruelty. However, prior to raising any such objection, one should see how often this punishment, or cutting the hands of a thief, or killing in retaliation is actually administrated in countries where the *Shari'ah* (religious law) is in force. On the other hand, in countries that favour unrestricted freedom, and that are overwhelmed by modern culture, adultery, fornication, killings, and similar crimes are ever on the rise. Islam has adopted such a strict stance to save society from the evils that have befallen western society and its people.

Without such punishments, man is like a camel without reins, left to roam around as it pleases. This holds especially true for western countries where the Islamic punishments are ridiculed. People there are not able to even dream of higher humane sentiments, spiritual characteristics and ethical values. Spiritual thinking or religious-mindedness is considered as backwardness in the west. Compare this scenario with any such Islamic country that has actually enforced the *Shari'ah* (religious law). People there have a much higher level of thinking, their values and views are far more developed and refined. They do not get to see such embarrassing sights that are the order of the day in places like London, Paris or other European cities.

The media needs to remove the many misunderstandings that exist regarding the Islamic familial and social laws, and promote the eternally true and noble values of Islam.

143. The lap that shapes nations' destinies...

The importance of knowledge is indisputable. A good education is, in this age, as much a necessity of life as air to breathe. The first school a child ever visits is the lap of his mother. A newborn is of angelic purity. It is completely innocent and free from sin. It has no concern with worldly affairs. But as a newborn baby passes through the initial stages of its life to infancy, it unconsciously absorbs the happenings of its surroundings. When a child leaves his mother's lap and gets to crawl on the floor for the first time, it gets a very good impression of its surroundings. It gets familiar with the place, the furniture and the other things it might see there.

Seen from the social point of view, a child's home is like a whole society to him. it is in this micro society where he is taught social etiquettes and learns to adjust to a communal life. His mother plays a central role in this process of social grooming. This is so because the father, as the breadwinner, is usually away from home. If the mother happens to be educated, she will try to teach her child reading and writing from an early age. But if the mother is illiterate, then she will most likely not have any concerns about

educating her child. Her child is left to roam around freely and play as much as he likes. This is why, once such a child is admitted to school, he has much less interest in academics as compared to children belonging to educated families.

School is the second educational institution, the first being the mother's lap, a child gets to see. The environment away from his home affects a child as much as the environment of his home and its immediate surroundings. It is usually outside their homes where children get to learn all kinds of profanities and abusive language, and often they try out their newly acquired 'knowledge' at home. When quarrelling with their siblings, they often -even unknowingly- use words they had picked up from their peers. And it is a well-known fact that children learn very fast from their peers. Children living in a joint family are facing an even more problematic situation. If there are many family members, there is an increased chance of highly informal language. When children see adults of their family interact with each other in this manner, they will adopt such behaviour themselves. such children are usually quick to start a fight. If the members of a joint family do not adopt certain precautionary measures in the presence of children, they will adopt all of their elders' bad habits, and, as a result, other members of an extended families as well as future generations will be affected. Experience and observation have shown that a child's mind is like a blank piece of paper waiting to be inscribed. Whatever habits and behaviours are formed in early childhood gets deeper and deeper rooted in their minds as they grow up.

If we want to correct the society we live in, then we must duly consider the profoundness of this insight. We need to help our children grow into a good, prudent human being of tomorrow. Just like an adult can at times learn much from children, similarly a child learns much, if not everything from his elders.

Children are born copycats. Elder family members must never forget that whatever kind of behaviour they display in front of a child, will be immediately absorbed, processed and adopted by the child. This is why adults must refrain from all sorts of

frivolities and uncouth behaviour. This is not just the moral responsibility of parents and other immediate family members but of the whole society. If we manage to do that, then we can do justice to our children by providing them with wholesome, virtuous, pure and clean surroundings.

Children are our investment into the future. This is why it is so important to provide them a healthy domestic environment to grow up in. A child spends time not only with his parents but also with other family members. If a virtuous child steps out of his home, he comes across all kinds of people. Just by listening to his talk and observing his manners, people will get an idea about the child's family background in no time.

If the child has got a religious family background, then the effects thereof will manifest itself in his personality. Nowadays however, the young generation is quite distanced from religion. Children are born innocent. It is this very innocence in which the future is concealed. It is especially up to the mother to shape this future and to give it a good form.

144. The women of the Quraish

Sayyidah Um Hani bint Abi Talib رضی اللہ عنہا was the paternal cousin of Allah's Final Messenger صلی اللہ علیہ وسلم. Prior to the commencement of prophethood, the Noble Prophet صلی اللہ علیہ وسلم requested his uncle to arrange a marriage between him and Um Hani. However, the engagement did not take place, and she got married to someone else. Then came a time when she was widowed. Sayyidina Ali رضی اللہ عنہ strongly wished that the Messenger of Allah صلی اللہ علیہ وسلم would marry her, as this would have been a great honour for Sayyidina Ali. He once said to the Messenger of Allah صلی اللہ علیہ وسلم: 'If you married Um Hani, Allah would bless her with a double relationship with you: one, she is already a close relative of yours, and two, she would be in your wedlock, too.'

The Messenger of Allah صلی اللہ علیہ وسلم liked this idea and sent a marriage proposal to Sayyidah Um Hani. She replied: 'O Messenger of Allah (صلی اللہ علیہ وسلم) you are dearer to me than my

own life. You have got a tremendous right over me. My children whom I try to bring up are orphans. I am afraid that if I start serving you, my children's rights over me might be compromised, and if I look after them, I might not be able to give full attention to the Messenger of Allah (صلى الله عليه وسلم).

On hearing Sayyidah Um Hani's رضى الله عنها reply, the Messenger of Allah صلى الله عليه وسلم was greatly pleased, and he said: 'The women of the Quraish are better than all other women. They ride on camels. They shower young children with unlimited love and affection, and they serve their husbands well.' *(Al Asabah, 8/185)*

During the days of ignorance, there was the daughter of a tribal chief. Her name was Hind bint Utbah bin Rabi'ah. She was an extremely intelligent, witty and beautiful girl. Two young men proposed to her at the same time: One was Suhail bin Amr and the other Abu Sufyan bin Harb. Hind's father went to his daughter and said: 'Dear daughter, two outstanding young men have expressed their wish to marry you. Now it is for you to decide whom you wish to marry.' Hind said: 'Dear father, describe the two to me. Thus it will be easier for me to decide.'

Her father first described Suhail bin Amr. He said: 'Suhail bin Amr is a distinguished person in his family. He lives in comfort and ease. He is very affluent. Darling, if you marry him, he will be yours. Your wish will be his command. If you accept his proposal, if you incline to him, you will be as dear to him as the light of his eyes. He will let you live a life of luxury. You will be in charge of his household, his assets and belongings.

And as for Abu Sufyan, he is affluent, too. He belongs to a respectable family. He has got very sound views. His family is well-known for its respectability. He has a very strong sense of honour, a true patriarch, he often seeks omens, and he does not let his wealth go waste. He not even shies from beating his family members.'

Hind said to her father: 'My dear father, Suhail is the son of a chieftain. He is the kind of man who, intoxicated by love for his wife, squanders all of his wealth on her. And it might well be

that his love for her causes him to make over all of his belongings and property to his wife, even if she does not respond with equal feelings. But once she is burdened with the responsibility of running the household, she will find her stars in commotion. She will make many mistakes, and if the other family members start considering her as a liability, and from then onwards she will not find any peace in her life anymore. As time passes, she will lose all her status and whatever privileges she had enjoyed. And if she gives birth to an ugly child, then her name will be added to the long list of foolish women. And if she happens to give birth to a noble, handsome child, then yet, her ill-fate will not part from her. This is why, o my dear father, you ought to reject this proposal. As far as the other man, Abu Sufyan bin Harb is concerned, he seems to be just the right person to marry a young respectable bashful virgin. The life I would live with him would be such that I'd cause his sense of honour to be hurt. I'd remain chaste, and make him the centre of all my attention. His family would never have any reason to complain about me as my having joined their family would not cause anyone any loss. I agree to marry such a self-respecting person, so get me married to Abu Sufyan.'

After listening to his daughter's insightful talk, Utbah bin Rabi'ah got her married to Abu Sufyan bin Harb. She is the same Hind who was once upon among the bitterest enemies of Allah's Messenger صلى الله عليه و سلم. During the Battle of Badr, her father Utbah bin Rabi'ah was killed by Sayyidina Hamzah رضی اللہ عنہ, and she swore to take revenge, and she instigated Wahshi to realise her plan. During the Battle of Uhud, she herself led a group of women, who came along to cheer the Quraish army. She finally accepted Islam after the Conquest of Makkah. She humbly came to the Messenger of Allah صلى الله عليه وسلم to pledge allegiance to him. When the Messenger of Allah صلى الله عليه و سلم mentioned to her the conditions of the pledge, that the shall not commit adultery, she could not help but exclaim: 'What! How can a free woman ever do such a thing?' Sayyidah Hind رضی اللہ عنہا gave birth to one of the most intelligent, prudent and forbearing personalities among the Arabs, one of the greatest statesmen and politicians, who is

known to the world as Sayyidina Ameer Muawiyah رضی اللہ عنہ.

145. The definition of Pride and the evil consequences of this vice

It has been related from Sayyidina Abdullah bin Mas'ud رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'The person who has an atom's weight of pride in his heart, shall not enter Paradise.'

Upon this one person said: 'O Messenger of Allah (صلی اللہ علیہ وسلم), what about a person who likes to wear good clothes and good footwear?' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Allah is the source of all beauty and loves all that is beautiful. Pride is to belittle truth, and to look down upon others.' *(Sahih Muslim)*

From this is learnt that there is nothing wrong with wearing good clothes, decorating one's home, and adorning oneself (within the permissible limits), if one does so to please oneself. But if one does so to show off, or to present oneself as superior to others, and think of others as inferior, then this is nothing but pride and arrogance, which shall lead one to Hell. Someone has rightly said: There is nothing wrong with comfort; there is nothing wrong with adornment, but showing off is definitely wrong. May Allah protect us all!

146. What was the name of Sayyidina Abu Huraira's رضی اللہ عنہ mother?

Question: What was the name of Sayyidina Abu Hurairah's رضی اللہ عنہ mother?

Answer: The name of Sayyidina Abu Hurairah's رضی اللہ عنہ mother was Umaimah (رضی اللہ عنہا)

Incident: Sayyidina Abu Hurairah رضی اللہ عنہ related that once Sayyidina Umar رضی اللہ عنہ had called him, offering him the post of a governor. Sayyidina Abu Hurairah رضی اللہ عنہ however refused him. Sayyidina Umar رضی اللہ عنہ said: 'You consider the post of a governor as evil, whereas a person who is better than you had asked for it.' Sayyidina Abu Hurairah رضی اللہ عنہ asked: 'Who did so?'

Sayyidina Umar رضی اللہ عنہ replied: 'Sayyidina Yusuf, son of Sayyidina Yaqub.' Sayyidina Abu Hurairah رضی اللہ عنہ replied: 'Sayyidina Yusuf was a prophet, and the son of a prophet. (I.e. for him it was proper to do so) I am just Abu Hurairah, the son of a woman named Umaimah, and there are three and two things that I fear if I should become governor.' Sayyidina Umar رضی اللہ عنہ asked: 'Why did you not just say that there are five things you fear?' Sayyidina Abu Hurairah رضی اللہ عنہ said: (Two things are) that I say something without knowledge and that I make a wrong decision. (If I am appointed as governor, it is quite possible that I commit these two mistakes.) And as a result of these two, the Commander of the Faithful might punish me in three ways: He might whip me, or he might seize my belongings, or he might disgrace me.' *(Hayatus - Sahabah, 2/63)*

147. One who judges according to his whims and fancies shall be destroyed

Sayyidina Ibn Umar رضی اللہ عنہ said that when Sayyidina Uthman رضی اللہ عنہ intended to appoint him as a *Qazi,* (Judge) he regretted, saying: I heard the Messenger of Allah صلی اللہ علیہ و سلم say: There are three types of *Qazi* (Judge). One shall be saved, while the other two shall be thrown into Hell. The one who has given an unjust verdict and the one who judges according to his own whims and fancies shall go to Hell, and the one who decides according to the truth shall be saved. *(Hayatus-Sahabah 2/64)*

148. Who was the first *Amir* (commander) in the history of Islam?

Question: Who was the first *Amir* in the history of Islam?

Answer: Sayyidina Abdullah bin Jahsh Al Asadi رضی اللہ عنہ. He was the first companion to become an *Amir. (Hayatus-Sahabah, 2/54)*

149. How Sayyidina Abdullah bin Zubair رضی اللہ عنہ swam around the Holy Ka'bah

Question: We have heard that there was a time when people actually swam around the Holy Ka'bah. Is that correct?

Answer: Yes, that is correct. Mujahid mentioned that Sayyidina Abdullah bin Zubair رضی اللہ عنہ had been blessed with an unmatched zeal for worship. Once the valley of Makkah was completely over-flooded, and the people would not perform *Tawaf* of the Holy Ka'bah. However, Sayyidina Abdullah bin Zubair رضی اللہ عنہ did *Tawaf* while swimming around the Ka'bah, and this he did for a whole week. *(Hayatus-Sahabah, 2/715)*

150. Some selected verses

Mere thorns we touch with care, but-
people without sense crush even flowers.

Heaven knows how many lamps became known for their light
Only because one sun set before its time.

151. You too, can be very good parents

You too, can be very good parents, provided you appreciate your children, take care of them, listen carefully to what they have to say and share your opinion with them. Control your feelings even if they wake you up in the middle of the night to ask you something, or create any such problem that calls for an immediate solution. If you manage to work out a solution to your children's problems, any time during the day or night, they will develop a feeling of security and self-confidence.

If you want to see your children succeed in life, then you should stop to keep them continuously under tight supervision. This does not mean that you should leave them to do whatever they please. Do supervise them, but in a way in which they don't feel like they are being watched all the time.

Today's parents are very sensitive regarding their children.

Often they give very harsh replies to their little ones' queries. Even worse, they try to correct their children by beating them. If your child is on good terms with his peers, if he feels comfortable in his surroundings, then there is noo need for you to worry. Some children have got an artistic bent, but they waste their time in useless pursuits. Why is that so? Remember, beating during childhood eliminates a child's talents. If your children make you continuously upset, then you will become a victim of anxiety and tension. Let your children's pranks not make you lose your temper. Think with a cool mind about what they actually try to tell you. Some highly renowned child specialists say that parents can judge their child's real temper very well, even before he is three years old. If the child is healthy, if it plays for long without needing an adult's attention, then this is a very good sign. Do not make your child dependent of you by showering him with too much attention. Help him to develop his personality. Keep the environment of your home peaceful and friendly, because parents are role-models for their children. When both parents are at home, they should devote their time to their children. If they don't do so, their child will distance himself from them. Until a child turns thirteen, he has a greater need for his parents. Once he starts going to college, he will decide himself how to spend his time. At this stage you should maintain contact with him by asking him about his activities, but avoid nagging. On holidays, make it a point to take your child for an outing. Groom your child in a subtle way and help him to grow into a good human being.

First time parents usually have got many misgivings regarding the upbringing of their child and how to help him become a good person. They spend a lot of time, trying to lecture their child. They also tell others in front of the child how much they love their offspring and how much they have to sacrifice for their child. This is not the right thing to do.

Children can display quite an irritating behaviour at times. This can be caused by financial issues or by health problems. Under such circumstances, a child is not in a position to understand

that he is behaving wrong. And indeed, such problems are not to be underestimated. If you are faced with any such situation, you need to be patient. Control your anger. Let them your child witness the nobility of your character. This will diminuish your negative feelings.

In order to grow your child into a complete personality, you should keep the following points in mind:

1. Avoid continuous lecturing.
2. Give them a chance to think for themselves so that they can have a tasste of success in your presence.
3. Listen carefully to whatever your child tries to tell you.
4. Do not belittle your child.
5. Do not let your child think that he is a burden for you.
6. Do not always criticise your child, as there will come a time when your child will either start to ignore you or he will retort.
7. Do not raise your voice too much and too often.
8. Do not give too many advices at a time.
9. Do not try to keep your child confined at home. Provide him with toys suitable for his age, or allow him to go out and play in the playground.
10. Keep a close watch over your own behaviour. Your child is influenced very much by your positive or negative feelings.
11. Instead of punishing your child physically, think of more suitable corrective disciplinary measures that help him to understand his mistake.

152. The fair sex needs to be protected

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِيبِهِنَّ ذٰلِكَ أَدْنٰى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ غَفُورًا رَحِيمًا

O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most

> convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful. *(Surah Ahzab, Ayat 59)*

Women are the fairer, the weaker sex, the protection of which is immensely important. If they observe the veil, their protection becomes easier. The veil itself and the objective of the veil are an indication of anovert deed. The safety of the veil amounts to immunity against danger. I would like to request such thinkers, poets, writers who are socially engaged, to promote the cause of the veil. The effect that the veil has on an individual's safety would have a positive effect on communal safety, too.

It is just natural that children are heavily influenced by their parents' mindset. It is hence our responsibility to look after them day and night, to teach them the difference between right and wrong, and to help them master their lives. Remains the ever-changing, sensitive situation of our surroundings - even under such circumstances, we must never forget who we really are, and what the purpose of our existence is.

In fact, we are bound to follow all those rules and etiquettes that form the body of the Islamic law. However, we try to change even this, our basic identity. We are overwhelmed by ignorance of religious matter and lust for worldly comforts. The very fabric of our society is changing. In a society that is dominated by selfishness, the aspects of moral downfall become more and more prominent. Especially our mothers and sisters have fallen prey to this decline. This is why so many young girls, delicate as flowers, are being pushed around and trampled upon in the market-squares of worldliness, while we ourselves rush into manifest loss. Wiliness, guile and egotism have made us careless. We make our mothers, the fountainhead of honour and respectability roam markets, waste their precious time, and make them oblivious of their exalted position.

Think for a while. You must have seen such ladies whose faces were radiant with virtue, whose personality emanates the fragrance of faith. Such ideal personalities do still exist around us. The problem lies with us. In spite of knowing what is right

and what is wrong, we still choose to be ignorant. With layers of oblivion and carelessness draped over our faculties, we are not able to learn although we have the chance to observe such ideals.

The pure concepts of Islam are as clear as the light of the day. It is only the consequences of our own doing that we are facing today. The characteristics of humanity are disappearing fast from our society. We feel no longer any need to think about what is happening or what shall happen. Things that should have happened in our society have not happened yet. Many of our sisters have started to use the veil, but the very nature of veiling has changed. This is why such *Purdah* (veil) is not much different from ostentation and show.

Our indifference to the veil has left us like suspended midair. Once upon a time, we would feel ashamed when we saw what the Jews and Christians are doing. Nowadays, we have become a laughing stock for other nations. Seeing some of our womenfolk unveiled, has left the world dumbfounded. Opportunists are just waiting for chances like this to pass their comments.

What kind of revolution is this supposed to be? Modern logic has exposed our true condition. Yet, we are doing nothing but wringing our hands in silent despair. Neither have we any relation with the Divine, nor is our place among the temples. The veil was the only thing that had set us truly apart. But now, even that has changed. *Abayas* (gown & veil) in countless designs have made appearance: *Abayas* which defeat their own purpose.

I want to tell my mothers and sisters that those who flow with the stream of our times, are disloyal to themselves and their identity. It is really sad that women consider their homes as prisons, and that parks, cinemas, markets have become their place for relaxation. Casting down glances has become a thing of the past. Women are now openly staring at other men. Their *Chadars* (large sheet of cloth used to cover the upper part of a women's body) has begaun to slip down their heads. How many women are there who do not bother at all to cover their heads when going to the market? There is no doubt that women are permitted to leave their homes, but when they go out, they must

ensure that they protect themselves against the looks of strangers, and that they make a modest, dignified appearance.

My respected mothers, sisters and daughters! If you want to help establish a healthy society, then you need to begin with yourselves. If you want to get something, you need to give something. It will be difficult first. You will find yourself entangled in thorns, but we all need to get out of this darkness. Only then we will be able to reach our lost destination.

We need to determine our priorities. If we want to safeguard our honour and modesty, then adopting the veil is inevitable. Discarding the veil has brought nothing but evil to our society.we cannot expect any goodness from this. If evil is not countered, then our culture will be lost...

153. Woman's role in building a society

Human procreation results from the union of the sexes. The relationship between a male human being and a female human being leads to the establishment of a family, and onwards, to the establishment of a society. Human beings are social creatures. They live together and assist each other at the time of need. In other words, no human being can survive without a society. All kinds of events take place in a society: engagements, marriages, deaths, worldly and religious celebrations. On such occasions many women get together at one place. They enjoy each other's company and chat with one another about all kinds of topics like the event that brought them together, their daily routines, then they often discuss personal issues, and finally their conversation ends up in all kinds of complaints...

Women usually do not use their tongues carefully. If they were more considerate regarding the use of their tongues, then our society would be ridded of many evils. In the Holy Qur'an comes: 'Successful indeed are the believers. Those who humble themselves in their prayers... and who refrain from frivolities.' *(Surah Mu'minoon, Ayaat 1-3)*

Let us just take weddings. Prior to a marriage, an engagement is

celebrated. Women from both the boy's and the girl's family get together. They beat drums throughout the night and sing songs. Women and girls fully made up, strut in front of *Na-Mahram* (non-confidants) men. During such get-togethers many a daughter-in-law complains about her mother-in-law, her sisters-in-law, and so on. Jokes are cut during such gatherings, and often these jokes are based on lies. Lying to make other people laugh is still lying and hence impermissible. The Companions once said to the Messenger of Allah صلى الله عليه وسلم: 'O Messenger of Allah (صلى الله عليه وسلم), you are joking with us.' The Messenger of Allah صلى الله عليه وسلم replied: 'But even then I speak nothing but the truth.' *(Hayatus-Sahabah, 2/672)*

There are many worldly gatherings where women ought not to go, but women consider it as *Fardh-e-Ain* (perfectly compulsory) to go there. Women ought to act according to the teachings of Islam, because women play an important role in building a society. Islam maintains that man and woman together either make or break a society. God-conscious men and women support one another. They can help bring a whole society on the path of piety and virtue.

154. How Imam Abu Hanifa رحمة الله عليه saved one home from being broken

During the days of Imam Abu Hanifa رحمة الله عليه a thief broke into a home. The thief happened to live in the same neighbourhood. Before leaving, the thief seized the owner of the house and made him take an oath that he will divorce his wife, if he ever tells anyone who broke into his home. That poor person had no other choice but to take the oath. The thief then left, taking all of the man's belongings with him. The man was very upset. He knew that if he told anyone about the thief's identity, he'd be able to recover his belongings, but he would lose his wife. And if he kept quiet, he could keep his wife, but he'd be completely empty-handed... He had a difficult decision to make: should he choose his wife or his wealth? He also could not ask anyone for help, as the thief had made him swear an oath. The person went to Imam Abu Hanifa's رحمة الله عليه gathering and sat down, his face

overshadowed with worry. The Imam asked him: 'What happened? Why do you look so dejected?' The man replied: 'I cannot tell you anything.' – 'But you should not keep quiet like this', said the Imam. The man replied: 'I don't know what will happen if I speak up.' – 'Well, then give me at least some clues' requested the Imam. The man then said: 'Someone broke into my home and took away all my belongings. I know who he is, but he also made me take an oath that my wife will be divorced if I tell anyone about his identity.'

The Imam said: 'Don't worry. Your wife will continue to be your wife, and you will be able to recover your belongings, and you yourself will be the one to disclose the thief's identity.' The Imam's statement caused an uproar in the whole of Kufah, how could it be that the man discloses the thief's identity without being forsworn? Everyone, including the jurists and scholars, was dumbfounded...

The Imam said: 'I will offer the *Zuhr* (at noon) prayer in the mosque in your neighbourhood.' And thus he went to the mosque. He had arranged that all the gates of the mosque should be closed immediately after the prayer, so that no one could leave. The thief, too, had come to offer the prayers in this very mosque. Then one of the gates was opened. He had told the man to stand at the open gate and say about whoever left and who had not broken into his home: 'He is not a thief', and he had told him to keep quiet when the thief went out. Thus, the man kept repeating 'He is not a thief, he is not a thief' until the actual thief passed by... thus he had identified the thief without telling anyone who he was.

155. Knowing one hundred thousand Ahadith by so well by heart, as Surah Fatihah is known by heart

Abu Zar'a رحمة الله عليه was a Muhaddith (one well versed intraditions). His lecture circle was attended by a student who had recently got married. Once the lecture was a bit longer than usual, and that student arrived home late. When he got home, his wife started quarrelling with him: 'Why did you make me

wait for so long?' He tried to calm her, telling her: 'Look, I did not linger around. I was with my teacher.' This annoyed her even more. She said: 'Your teacher has no sense, how could you have any sense.' Hearing such derogatory remarks about his teacher, enraged the young man. He said: 'If my teacher does not know one hundred thousand Ahadith by heart, then I divorce you with a three-fold divorce.'

On the next morning, when his anger had cooled down, he realised that he had committed a great folly. His wife asked him: 'The divorce you gave yesterday was conditional. So tell me, am I divorced or not?' He said: 'I will have to ask my teacher about this.' He then went to his teacher and told him about the whole incident. In the end he requested him: 'Please tell me, is my wife still my wife or is she divorced?' The teacher smiled and said: 'Go back and live like husband and wife, because I know one hundred thousand Ahadith by heart just as other people know Surah Fatihah by heart.' *Subhanallah!* This was the blessing of knowledge and the blessing of the excellent memory Allah Most High has bestowed upon him.

Note: When I mentioned this incident to my honourable mother, she asked me to write it in my book. Hence, in order to fulfil her wish, I included this incident in my book.

156. The meaning of *shahwat* (sexual desire) and how to safe oneself from it.

Question: We had heard you and several other of our respected elders mention during sermons that lust is a great sin. But what exactly is lust? Please provide a detailed answer so as to help us refrain from this sin.

Answer: The word *shahwat* has been derived from the Arabic word *Ishtahaa,* which means longing for something, having an appetite for something. If a person is hungry, he has got *shahwat* for bread, and if he is thirsty, he has got *shahwat* for water. Some people have got *shahwat* for delicious foods, and some have got *shahwat* to wear good clothes. Similarly, when a

boy grows up to be a man, he needs a wife. This need can also be termed as *shahwat*. Thus, the word *shahwat* got a very wide meaning. Children have got *shahwat* for sweets. Their parents stop them from having chewing gums and toffees, but yet, they secretly have those things. Some people have got such a strong desire for food that they cannot think of anything else. All they have got on their mind is food. Others long for worldly power. They ruin their lives trying to fulfil their desires. Some get what they want while others remain deprived.

Young men have got *shahwat* for young women, whereas young women usually have got *shahwat* for clothes and jewellery. All these are spiritual ailments in their own right. Beauty has ruined men, whereas wealth has ruined women. It is as though the whole Muslim community has been ruined by beauty and wealth. No matter how virtuous, pious and abstentious a man might be, beauty is his weak spot. He finds it difficult to control his glances. He needs a lot of determination to keep his eyes under check. He reads many books and does many other good deeds, but yet, unless he does not go forth in the path of Allah, and that too on foot, he will find it hard to control his glances. But once he sets out in Allah's way, his going forth will act as a purifying agent for his soul, and his thoughts will be cleansed of pollution.

157. The benefits of offering prayers - in the words of Allah's Messenger صلى الله عليه وسلم

1. Prayer is the pillar of religion.
2. Prayer disgraces Satan.
3. Prayer is the light of a believer.
4. Prayer is the best Jihad.
5. When a calamity descends from heaven, it does not come

near those who populate the mosques.

6. If a person is sent to Hell on account of his sins, the Fire shall not consume those body parts on which he prostrates.
7. Allah has made the body parts on which a person prostrates unlawful for the Fire.
8. The deed most liked by Allah is to offer prayers on time.
9. Out of all conditions that come over a human being, the most liked by Allah is that when a person prostrates himself, keeping his forehead on the ground.
10. Man is closest to Allah when in prostration.
11. Prayer is the key to Paradise.
12. When a person stands up to pray, then the doors of Paradise are flung open for him, and the veils between Allah and His bondsman are removed, provided he does not clear his throat, or does anything else not related to the prayer.
13. A person offering prayers is like one who has knocked the doors of a great king, and as a rule, if one knocks at such a door, the door shall surely be opened.
14. Prayer in Islam has got the same position as the head on a body.
15. Prayer is a source of light for the heart. If one wants to have a heart full of light, one ought to offer prayers.
16. If one takes *Wudhu* (ablution) well and then offers two or four *Rak'ah* (*Fardh* or *Nafl*) with humility of body and soul, and then asks Allah to forgive him his sins, then Allah shall forgive him.
17. Those parts of earth where a person offered prayers and remembered Allah pride themselves over the remaining earth.
18. If a person offers two Rak'ah of prayers and supplicates to Allah, then Allah shall accept his supplication.
19. If a person offers two Rak'ah of prayer in solitude, without being seen by anyone but Allah and the angels, then he shall be granted freedom from the Fire of Hell.
20. If a person offers one obligatory prayer then one of his invocations shall be accepted.

21. If one is particular about offering the five obligatory prayers, performing *Ruku* (bowing in prayer) and *Sajdah* (prostration) well, and taking ablutions well, too, then Paradise becomes incumbent for him, and he shall be saved from Hell.
22. If a person is particular about offering the five obligatory prayers, then Satan shall be afraid of him, but if he becomes lax in offering prayers, then Satan shall dare him, and try to misguide him.
23. Offering prayers is the sacrifice of a pious person.
24. The best of all deeds is to offer the prayers in the early hours of their proper time.
25. A person who goes to offer prayers in the morning carries the standard of faith, and a person who goes at that time to the market carries the banner of Satan.
26. Offering four *Rak'ah Sunan* before the *Zuhr* prayer is like having offered four *Rak'ah Tahajjud* prayers.
27. When a person stands up to offer prayers, the attention of Divine mercy is diverted to him.
28. The best prayer is the one offered in the middle of the night, but there are only few people who pray at that time.
29. There is no doubt that a believer's nobility lies in offering the *Tahajjud* (super erogatory midnight prayer).
30. Offering two *Rak'ah* in the last watches of the night is better than the whole world. (The Noble Prophet (صلی اللہ علیہ و سلم) said) Would I not be afraid of putting people into hardship, I would make them obligatory for my *Ummah* (people).
31. Do offer the *Tahajjud* (super erogatory midnight prayer), for this is the way of the righteous, and a means of drawing closer to Allah. The *Tahajjud* prayer keeps one away from sins, and it is a means of having one's lapses forgiven, and it helps one to keep healthy, too.
32. When a person commences the prayer, Allah is fully attentive to him. And when he leaves the prayer, then Allah diverts His attention, too.

33. Allah has not ordained anything more excellent than faith and prayer. If He had ordained anything more excellent than that, He would have ordained it for the angels. The angels are engaged in worship throughout the day and throughout the night: some bow while others prostrate.
34. Prayer makes a distinction between infidelity and faith.
35. The prayer was the first thing that Allah ordained for this *Ummah* (people), and on the Day of Judgement Allah shall first of all question us regarding the prayer.
36. Fear Allah regarding the prayer.
37. The prayer is a sign of Islam. If a person offers the prayer with an eager heart, at its proper time and with due regard for its etiquettes, then he is surely a believer.
38. Allah Most High says: O son of Adam! If you offer four *Rak'ah* in the early part of the day, then I shall suffice you throughout the day regarding all your needs.
39. A person who is regular in offering the prayers shall be spared constraints regarding his provisions.
40. He shall be saved from the punishment of the grave.
41. On the Day of Judgement, he shall be given his record of deeds into his right hand.
42. He shall cross the bridge *As-Siraat* like lightning.
43. He shall be spared the reckoning. *(Taken from Fazaa'il-e-A'maal)*

158. The accursedness of unlawful wealth.

Sayyidina Abu Hurairah رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم said: 'There will come a time when a person will not care where his wealth has come from, whether it (has come from) lawful or unlawful sources.' *(Sahih Bukhari)*

That means near the Day of Judgement, there will be many trials, mischief and turmoil. One such trial shall be that people shall be greedy beyond all limits. Their greed will not let them worry any longer whether their wealth is acquired in a lawful or unlawful way. All a person will care about is how to amass more and more wealth. Blind to everything else, he will run after worldly

riches. We can see this happen in the very time we live in. Lying, fraud, betrayal, murder, robberies, theft, breach of promises, etc. what crime has man not yet committed in order to gain wealth? Gambling, betting, dealing in liquor, taking interest, accepting bribes, all this has become only too common. Worse even, people have started to believe that they cannot get around without such evils, that they cannot run a business without involving themselves in such vices. However, nothing could be farther from the truth. The doors of Allah's mercy are wide open. If a person fears Allah in his heart, and strives to earn his livelihood without adopting such evil ways, then Allah will not let him go empty-handed. Rather, He will grant him from His special bounties. Even if such a person seems to have only few provisions, Allah will grant him tremendous *Barakah* (blessing). Unlawful income, however, is void of all blessings. It is unblessed and accursed, and the effects thereof shall become apparent in this world and in the next. The Messenger of Allah صلى الله عليه وسلم has warned us many times regarding the evil effects of ill-gotten wealth.

One such effect is that unlawful wealth brings about evil character-traits. It robs one of the joy in worship, and one's prayers remain unaccepted. On the other hand, lawful wealth results in spiritual light. One begins to deter evil character-traits. One's heart finds joy in acts of worship, and one abhors sin, and one's prayers are readily accepted. If a person earns unlawful wealth and then uses such wealth for charitable deeds, like spending on the poor, performing *Hajj* (pilgrimage) and *Umrah* (optional pilgrimage), etc, then none yet none of his deeds shall be accepted. This is so because Allah does not, under any circumstances, accept a deed that stems from something unlawful. One can easily realise the accursedness of unlawful wealth from the following: The Messenger of Allah صلى الله عليه وسلم once swore: 'If a person eats even a single morsel of *haraam* (unconceded illegitimate), his worship of forty days shall not be accepted.'

May Allah save us and the whole Muslim Ummah (people) from the evil of unlawful wealth. Ameen.

159. One way to become obedient to one's parents

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعَالَمِيْنَ وَلَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ لِلّٰهِ الْحَمْدُ لِلّٰهِ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعَالَمِيْنَ وَلَهُ الْعَظَمَةُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ هُوَ الْمَلِكُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْعَالَمِيْنَ وَلَهُ النُّوْرُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ۔

Allamah Aini رحمة الله عليه mentioned the following Hadith in his explanation of the *Sahih Bukhari*: If a person recites the following Dua (supplication) once, and then prays to Allah to grant his parents the rewards thereof, he will have fulfilled the right of his parents over him, and if he recites in addition three times Surah Ikhlas, three times Surah Fatihah and three times *Durud Sharif*, then he will be considered as obedient to his parents. In another Hadith comes: 'What harm is therein if a person gives something in charity and then consigns the reward to his parents? If his parents are Muslims, the reward shall reach them, without decreasing the reward of him who gave charity.'

Note: Imam Awza'i رحمة الله عليه said: It has reached me that if a person happened to disobey his parents as long as they were alive, but then prays for their forgiveness after their demise, or repays any debt they might have incurred, and refrains from talking bad about them, then he will be considered as obedient. And if a person happened to obey his parents during their life-time, but then spoke evil of them after their death, and failed to repay any of their debts, and to pray for their forgiveness, then he shall be considered as disobedient towards his parents. *(Durr-e-Manthur)*

160. How women should spend their day

The first and foremost thing a woman ought to do is to offer the five prescribed prayers -with repose and humility- at their earliest time, in the comfort of their homes, and to recite the Holy Qur'an. If they have not learnt how to recite, then they

should have a *Mahram* (confidant) teach them how to read - a little bit, every day. They should remember Allah, preferably by using a *Tasbih* (rosary). It would be better to do so while sitting. They should ensure a religious upbringing for their children and serve their husbands. If any of her friends or a relative comes to visit, then she should encourage her with love and wisdom to fulfil religious commandments, to arrange for religious education at her home, and to go out to propagate the message of Islam, but of course only if she is accompanied by a *Mahram* (confidant). If you succeed in getting her to do these things, then you have earned yourself much merit. Arrange for daily readings of *Fadhaail-e-A'maal* at your home. Once your mind is prepared, make a group of five women.

This group should include two or three 'old' women (who have got relevant experience) and two or three 'new' women (i.e. such women who are new to this kind of activity). Each woman should be accompanied by a *Mahram* (like her husband, father, son, brother, mother's brother, etc.). They should not be accompanied by children. They should go to a place where they are known. They should inform about their coming. On arriving, they should have any of their men to make *Dua* (supplication). The women should stand apart, and say silently *Ameen* upon each *Dua* (supplication). This should be done when there is no rush. If there is rush, then the women should go inside, take *Wudhu* (ablution) and offer *Nafl* (optional prayers), provided it is not any of the *makrooh* (disgusting) timings. The men's *Dua* will be sufficient. It would be better to make *Dua* (supplication) right upon entering the city or settlement where one decided to go. If the group has got its own conveyance, then they should make *Dua* (supplication) in their conveyance. The men should go to the mosque, and after offering *Tahiyyatul Masjid,* they should consult each other regarding further proceedings. They should decide who among the women should conduct the readings, and who should serve. All matters discussed should be written down on a piece of paper and sent to the womenfolk. The group must not be divided into two parts. The women should keep offering prayers until they get the paper with the notes. If any local

woman comes in the meantime, they should provide her encouragement regarding religion. Once they receive the paper with notes, they should act accordingly. Women should only read from books. They are not allowed to deliver any sermons. They should form groups with the other women who accompanied them and work on improving their *Tajweed*. This should be done for an appropriate period of time. Then they should arrange for reading. The reading should be not too fast, lest any illiterate woman may not understand what is being said. Then each woman in the circle should repeat what has been read. All this should be done before *Zuhr*.

After *Zuhr* (noon prayer), local women shall attend the readings. The reading should be conducted by the woman who wass selected during the consultation. While waiting for the reading to begin, the women may recite *Tasbihat* (glorification of Allah). Everyone should be seated during the reading. If there are only few women, then the one to read should sit on the floor. If there are many women, then the one to read should sit on a small stool. She should not sit on a sofa or chair. If gathering is large, and there is enough space, then the women can be divided into two groups. Only *Fadhaail-e-A'maal* should be read and no other book. If a woman needs to enquire about any legal issue, she can send her query through her *Mahram* (confidant) to a trustworthy scholar. There should be no collective reading of any *fiqhi* (jurisprudence) book. Women may read them individually, though.

When any man gives a lecture, then the women should discontinue their reading. Women should ensure that their voices cannot be heard by the men. After the man's lecture, there should be time to re-group. The women should group the local women. It should be decided who is going out in the path of Allah, for three days, or for forty days, duly accopmained by her husband, son, or any other *Mahram* (confidant). Before the *Dua*, (supplication) the names of such women, accompanying person, etc. should be noted down, along with the complete address. The data should then be forwarded to the local in-charge. Thus administrative matters will become easier. The men should then

leave after the *Dua* (supplication). The women should offer the *Asr* prayer and complete their *Tasbihaat* (glorification of Allah). If there happen to be some local women, then they should talk to them and tell them such things that make them incline to religion. After *Maghrib* (sunset prayer), they should offer *Awaabeen*, and if possible, they should learn or teach one another about good deeds. This should be done individually. They may also take some rest. There should be no reading or teaching after *Isha*. Dinner should be had before or after *Isha* (night prayer), as per convenience. They should go to sleep early so that they will be able to get up for *Tahajjud*. After *Tahajjud*, they should pray for their parents and the whole *Ummah* (this people). If breakfast is not immediately arranged after *Fajr* (dawn prayer), then they should rest for a while. Otherwise, they should take a short rest after breakfast. Before the scheduled readings, they should complete their own routine recitals and other personal needs. If any male member of the group wants to say something, then he should be given thirty to forty minutes for that after *Fajr* (dawn prayer) - provided breakfast is not ready yet. Otherwise he should talk after breakfast, so that the women can complete their various chores till evening. If they decide to rest after breakfast, then one woman from the group should be appointed to sit and receive any visitor. This woman should not recite the Holy Qur'an. Rather, she should recite *Tasbihaat* (glorification of Allah) so that she can easily welcome any visitor. She should sit at such a place where her conversation with visitors does not disturb those asleep. This is necessary because local women are very eager to visit such groups. If they find the whole group sleeping, then this would sadden them. Hence, ater due consultation, any female member of the group should be made to stay awake to receive visitors. The men can visit their female *Mahrams* (confidants) before *Maghrib* (sunset prayer). They should not come after *Maghrib* (sunset prayer) as this time is meant to be for the women's gathering and their training. Women, whether young or old, are not to go for *Gusht* (from house to house, to invite people to join the group), neither in their own locality, nor abroad. This task is meant for the males.

Local males should tell their women folk to go to the place where the group has arranged for the religious grooming of women. They should tell them to put on simple clothing, not to put on any jewelry and not to use any make up. If possible, they should arrange for bread, and ask their womenfolk to take along some curry. These are the guidelines that Maulana Yusuf had given: Do four things abundantly: *Dawah, Ta'leem-o-Ta'allum, Ibadat, Khidmat* (preaching, teaching, worshiping, servicing). Do four things in as little time as possible: Eating and drinking, sleeping, washing and bathing, other permissible worldly activities. Do not mingle in four things: politics, debates and arguments, *fiqhi masaail* (problems relating to jurisprudence), current affairs. Just worry about keeping your faith intact and think about the Hereafter. You did well in asking. One who asks others before doing something is most likely to do it right.

Note: In order to make all this more effective, make it a point to arrange for daily readings of *Fadhaail-e-A'maal* at your homes.

161. The beginning of *Tablighi* (propagation) activities among women

Maulana Dawud Ataori's letter from Raiwind to Haji Basheer Ahmad,

Respected brother Al Haaj Basheer Ahmad, *As-Salamu alaikum wa rahmatullahi wa barakatuhu*

I hope you are in the best of faith, health and wealth. We are all fine, by the grace of Allah. Since two years, there is some swelling and pain in my knee, and since about two weeks a vein near my navel seems to be a bit notty. The spot is aching, and talking increases the pain. Please pray for me.

Well, in 1926, 1928, there had been no activities among the women. I graduated from my Madarsah in 1940. Around 1941, in Nizamuddin, I presented myself to Maulana Muhammad Ilyas رحمة الله عليه. I had obtained my degree from Madarsah Subhaniyah. Maulana Abdus-Subhan and his wife - we used to

call her *Amma Jan* (mother), were very fond of us. Especially the latter. *Amma Jan* (mother) used to read out books in different localities of Delhi. I would tell Maulana Muhammad Ilyas about her proceedings, and I would also convey the Maulana's instructions to her. One day *Amma Jan* (mother) said: 'Tell the Maulana that if he is sending groups of men, thenwhy does he not send groups of women, too?' I conveyed *Amma Jan's* (mother) message to the Maulana. Hebecame very happy on hearing this and blessed us with countless prayers. He then said to me: 'Consult the other three also. Tell them that I want to send groups of women also. What do they think?' I first went to Maulana Anamul Hasan *madda zillahu* and told him that Maulana Muhammad Ilyas intends to send groups of women. I also asked him about his opinion. I do not exactly remember his words, but the gist of his talk was that our scholars had agreed with great difficulty to sending out groups of men, how would they agree to send groups of women? And that hence, he could not agree with this idea. Qari Dawud رحمة الله عليه said something similar. Then I went to Maulana Muhammad Yusuf رحمة الله عليه. He used to live in the upper *Maktab* (academy) next to the mosque, the same *Maktab* that is now used by the *Hafizaat*.

He said: 'I do not agree with this. Even if the women were accompanied by two *Mahrams* (confidants), her father and her husband, even then I would not agree to this.' I then told the Maulana what these three gentlemen had said. Hearing their comments angered him. He said: 'Tell the women who want to go out as a group to gather at one house in Delhi and talk to them. I will in the meantime try to find out why those three Muslims do not agree. I gathered the women in a house in Pahar Ganj Multani Dhand and began to talk to them. After the *Zuhr* prayer Maulwi Noor Muhammad رحمة الله عليه joined us and delivered a lecture. During his lecture, Maulwi Noor Muhammad said that women, too, need to go forth to learn about religion, but that women cannot go out without a *Mahram*. After the lecture, the Maulana scolded Maulwi Noor Muhammad: 'Who has appointed you as Mufti? Why are you forbidding them to go out without a *Mahram* (confidants)? This

is our first group. Do not preach any *Masaail*. Just encourage them at this stage. This is what happened at our end. The Maulana, after sending me to Delhi, went to Maulana Yusuf رحمة الله عليه and said: 'Only you are Muslim. I am not a Muslim. How can you say that women should not go for *Tabligh* (propagation)? Where do women not go? They go everywhere – to weddings, to funerals... the women of Delhi go to Muhr Wali for an outing. How could you say that you do not agree?' When Maulana Muhammad Ilyas رحمة الله عليه left Maulana Yusuf رحمة الله عليه in a state of anger, Maulana Yusuf was in turn angry with me: 'I don't know what you told father.' After *Maghrib*, Maulana Yusuf made two lads sit near the cistern telling them: 'When Dawud comes back from Delhi, get hold of him and bring him to me.' I returned from Delhi after having offered *Isha* (night prayer) there. It was summer then. The two lads took me to Maulana Yusuf رحمة الله عليه. He said: The Maulana was never as angry with me as he was today. The only thing missing was that he did not beat me with a stick. Otherwise he had given me quite a piece of his mind.' Thus, the Maulana's رحمة الله عليه anger removed half of Maulana Yusuf's رحمة الله عليه objection. Groups then began to go from Mewat. When the Grand Mufti of undivided India, Mufti Kifayatullah رحمة الله عليه got to know that now even women are going for *Tabligh* (propagation), he was very annoyed. What was it that Maulana Muhammad Ilyas had done now? Thus the concern that those three gentlemen had voiced, realised.

Someone told the Maulana about Mufti Kifayatullah's anger. He then mounted a Tonga and went to Madarsah Ameeniyah to tell Mufti Kifayatullah about the benefits of women going for *Tabligh* (preaching). He also told him about the arrangements he made for such groups of women – that each woman is accompanied by a *Mahram*, be it her husband, her father, son or brother. If any woman comes without a *Mahram* (confidants), saying that he will join them in one or two days, she is sent back. And the residents of the place where the group is headed is informed in advance of their coming, so that they can in the meantime arrange a suitable place for their stay. Village women come to visit the women in that group. *Gusht* (propagation patrolling) is

done by the *Mahrams* (confidants) of those women and the local men. The men of the group tell the residents of the houses they visit to send their women folk to such and such place, so that they can interact with the women of the group. The women themselves are not going anywhere. The injunctions concerning the veil are fully regarded. After hearing all those details, Mufti Kifayatullah رحمۃ اللہ علیہ was satisfied and said: 'If you take care of all those matters, then there is nothing wrong with it.' Any group of women that had just done their work, would submit their reports to Maulana Yusuf رحمۃ اللہ علیہ. Thus Maulana Yusuf's objections vanished fully. The first group had spent eight days in Ghasera and Nooh. I was myself with that group. When we returned after eight days, the Maulana was angry with us: 'Why did you come back so soon?' I said: 'The women had not brought enough clothes along. He said: 'Then why did you not purchase clothes in Nooh? You could have taken the money from me.' I said: 'This is our first group. I was concerned about their other duties, too. That's why came back soon.' Hearing this pleased the Maulana a lot. He blessed me with many prayers. When, after mutual consultation it had been decided that this group should be sent to Ghasera and so on, the Maulana sent letters to the *Chowderys* of those areas. He wrote: 'I am sending a group of women from Delhi to you. I expect you to extend your full support to them.' When the group arrived, the villagers gave them a very warm welcome. This happened in every village they visited. Then after short intervals, other groups went forth, too. After a while, the people of Mewat requested that groups of women should be sent to them. The women's *Tablighi* (preaching) activities began approximately in 1942, but not before that. I say this because I had come to visit the centre in 1941, and their activities began only after that. Had their activites commenced ten years before the Maulana's رحمۃ اللہ علیہ demise, then countless groups of women would have reached places all over India. However, during the Maulana's رحمۃ اللہ علیہ lifetime, they went only to Mewat.

Muhammad Dawud

162. Faith without good deeds is like a flower without fragrance

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home:Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening. *(Surah Nisaa, Ayat 57)*

Explanation: Allah Most High has mentioned everywhere in the Holy Qur'an the doing of good deeds along with faith, to show us that one is tied up to the other. Faithwithout good deeds is like a flower without fragrance, or a tree that fils to bear fruit. The Noble Companions رضی اللہ عنہ and the generations that followed them understood this point very well. This is why their lives abounded in good deeds, the fruit of true faith. During those days it was inconceivable that a true believer would not be acting according to his faith, or that he would disregard the injunctions of his faith. Nowadays however, faith means not much more than lip-service. Those who claim to do good do not have any faith... if a person does deeds of righteousness, if he is loyal, trustworthy, honest, sympathetic, cooperative, etc, but lacks faith, then his deeds no doubt, will bring him a good name in this world, but in the Divine Court they will be worthless. This is so because they did not result from faith which makes good deeds acceptable to Allah.

163. The denizens of Hell shall get very fat

From some statements that were reported from the Noble Companions رضی اللہ عنہ it appears that when the skin of the people

in Hell is completely burnt, they shall be given a new skin, only to be burnt again. This shall happen hundreds of times a day. Imam Ahmad mentioned in his Musnad that the denizens of Hell shall get so big and fat that the distance between their ear-lobes and their shoulders shall be equal to the distance that is covered in seven hundred years, and that their skin shall be seventy spans thick, and that their molars shall be as big as Mount Uhud. *(Tafsir Masjid Nabawi, p. 229)*

164. You shall enter Paradise by the Grace of Allah

A person's receiving goodness is the result of Allah's grace; that means it is not because of the person's good deeds. This is so because a person's doing good deeds is also only because Allah - in His Grace- gave him the strength to do so. Apart from that, Allah's blessings on us are unlimited. Our acts of worship are for nothing compared to Allah's kindness. This is why the Messenger of Allah صلى الله عليه وسلم has said: 'Whoever shall enter Paradise shall enter it by the Grace of Allah (and not because of his deeds).' The companions asked: 'O Messenger of Allah (صلى الله عليه وسلم), not even you shall enter Paradise but by the Grace of Allah?' The Messenger of Allah صلى الله عليه و سلم replied: 'Yes, not even I shall enter Paradise, unless Allah does not cover me with His Mercy.' *(Sahih Bukhari, Kitabur-Raqaiq, Babul Qasd wal Mudawamah alal Aml)*

165. Do not decide until you have heard both parties

As long as you are not fully convinced as to which one of two parties is in the right, it is not permissible for you to support or advocate the cause of either party. And if either of the two parties gets the judge to decide in his favour, either through fraud, deception or eloquence, although he is not in the right, then the judgement he thus got in his favour shall not be of any value in the sight of Allah Most High. The Messenger of Allah صلى الله عليه و سلم said: 'Beware! I am just a human being. I decide according to what I hear. It is possible that any of you is more eloquent and better able to present his case than the other. It might be that I get impressed by his talk and decide in his case, although he might be in the wrong, and thus I might give him

the right of another Muslim. Beware! He has got himself nothing but a bit of fire. Now it is up to him whether he takes it or leaves it.' *(Sahih Bukhari, Kitabush-Shahadah wal Hiyal wal Ahkam, Sahih Muslim, Kitabul Aqdiah, ref. Tafsir Masjid-e-Nabwi, p. 253)*

166. If you see some vice in a person, then do not publicise it

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا

> Allah loves not that evil should be noised abroad in public speech, except where injustice has been done; for Allah is He who hears and knows all things. *(Surah Nisaa, Ayat 148)*

Explanation: The Holy Shari'ah teaches us that if we happen to see some vice in a person, we should not publicise it. Rather we should have a word with the transgressor in private, unless doing so would not be in the interest of our religion. Similarly, committing any sin openly and in public is extremely disliked. Committing sins is forbidden anyway, even if one does so in private and screened from the eyes of others, but committing a sin in public adds another dimension to the crime, and even more than that. The Ayat mentioned above prohibits both kinds of publicising an evil. The first, if one has seen a person do anything wrong, then one should not reproach him in public. The only exception to this is if that person has deprived another of his right. In this case the aggrieved party may seek redress in public. The benefit of his doing so might be that in future the oppressing party will refrain from similar misdeeds, or at least he might try to make up for his wrong. The second benefit is that other people might beware of him. In one Hadith has been related that once a person came to the Messenger of Allah صلى الله عليه و سلم and said: 'My neighbour causes me much trouble.' The Messenger

of Allah صلی اللہ علیہ و سلم advised that person to keep his household goods outside his house (as though he was preparing to shift). The person did just that. Any by-passer would stop and ask him why he had kept his belongings on the road. Then the person would mention how much he was troubled by his neighbour. The by-passer would then reproach the neighbour for his doings. The neighbour meanwhile came to realise his wrongdoing and apologised along with a promise not to cause any trouble in future. Then he requested that person to keep his belongings back inside his house. *(Sunan Abi Dawud, Kitabul Adab)*

167. Allah's mercy has got hundred parts

It is naught but Allah's all-encompassing mercy that lets the righteous and the wicked, the believers and the infidels, in short, all kind of people, survive in this world. In one Hadith comes that Allah's mercy has got one hundred parts one part He divided amongst all of His creatures, as a result of which they are merciful and kind to one another, so far that even wild animals are kind to their offspring. The other ninety-nine parts He has kept with Himself. *(Sahih Muslim, Hadith no. 2108; Ibn Majah Hadith no. 4293; taken from Tafsir Masjid-e-Nabwi p 459)*

168. Every god-conscious person is a Friend of Allah

Every god-conscious person is a Friend of Allah (*Waliullah*) People think that *Wilayat* (office of saints) needs to be apparent; this is why they ascribe miracles -true or false- to those whom they consider as saints. However, this notion is completely wrong. Miracles do appear at the hands of saints, but they are not a pre-requisite. If a miracle happens, then it happens because it was thus willed by Allah. It does not happen because it was willed by the saint. However, there is no doubt that a god-conscious person who abides by the *Sunnah* (doings of holy Prophet صلی اللہ علیہ و سلم) is a saint and a Friend of Allah in his own right, regardless of whether any miracle happened through him, or not. *(Tafsir Masjid Nabawi, p. 582)*

169. An argument between Paradise and Hell

In one Hadith it is narrated that the Noble Prophet صلی اللہ علیہ و سلم said: Once Paradise and Hell had an argument. Paradise said: 'The weak ones, those who are looked down upon by society shall come and enter me' Hell said: 'I shall be inhabited by all kinds of proud and oppressive people.' Allah Most High then addressed Paradise: 'You are the manifestation of My mercy. Through you, I shall show mercy to whomever I please.' And to Hell He said: 'You are the manifestation of My wrath. With you I shall punish whomever I please.' Allah Most High shall fill both Paradise and Hell. Paradise shall always have some more room to accommodate, so far that Allah Most high will bring forth a creation to take the still remaining places in Paradise. And Hell will always, in spite of its many inhabitants, cry out: 'Are there any more?' This shall continue until Allah Most High shall keep His foot on it. Only then Hell will say: 'By Your Majesty, it is enough now, enough!' *(Sahih Bukhari, Kitabut-Tawheed; Sahih Muslim, Kitabul Jannah; with reference to Tafsir Masjid Nabawi, p. 236)*

170. The *Dua* to be recited during *Sajdah-e-Tilawah* (Prostration with recitation of Quran)

The *masnoon Dua* to be recited during *Sajdah-e-Tilawah* is:

سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ۔

(Abu Dawud, Tirmidhi, Nasa'i, with reference to Mishkat, Bab Sujoodil Qur'an)

In some traditions this *Dua* is mentioned with the following addition:

فَتَبَارَكَ اللّٰهُ أَحْسَنُ الْخَالِقِينَ۔

171. Some selected verses

آج ان ذرّوں کو بھی ناز اپنی تابانی پہ ہے
میرے در کا نقش سجدہ جن کی پیشانی پہ ہے

ایک ہاتھی، ایک راجا، ایک رانی کے بغیر
نیند بچوں کی نہیں آتی کہانی کے بغیر

دیوانے بھاگ جا دامن کی ساری دھجیاں لے کر
یہاں تار گریباں سے نئی زنجیر بنتی ہے

واپسی کا کوئی سوال نہیں
گھر سے نکلے ہیں آنسوؤں کی طرح

ہم تو وفا کے عادی ہیں
ظلم ترا دستور سہی

پیاسے نے خشک ہونٹ نہ رکھے فرات پر
تاریخ میں یہ پانی کی پہلی شکست ہے

پریوں کے دیس والی کہانی بھی خوب ہے
بچوں کو ماں نے پھر یوں ہی بھوکا سلا دیا

میرے سجدے اسی دنیا میں میرے کام آئے ہیں
میرے قاتل نے مجھ کو میری پیشانی سے پہچانا

پانی کی طرح بہہ گئیں صدیاں کبھی کبھی
اکثر ہوا ہے یوں بھی کہ لمحہ ٹھہر گیا

ہم نے نگاہ ناز کو سمجھا تھا نیشتر

تم نے تو مسکرا کے رگ جاں بنا دیا

نہیں تیر نشیمن قصرِ سلطانی کے گنبد پر
تو شاہیں ہے بسیرا کر پہاڑوں کی چٹانوں پر

کچھ ایسے بد حواس تھے آندھیوں میں لوگ
جو پیڑ کھوکھلے تھے اُنہیں سے لپٹ گئے

چاند کا کردار اپنایا ہے ہم نے دوستوں
داغ اپنے پاس رکھے روشنی بانٹا کئے

جب بلندی پر پہنچ جاتے ہیں لوگ
کس قدر چھوٹے نظر آتے ہیں لوگ

وہ حبس تھا کہ دعا دو ہمیں جہاں والوں
نہ ہم چراغ جلاغ جلاتے نہ یہ ہوا چلتی

کام اب کوئی نہ آئے گا فقط دل کے سوا
راستے بند ہیں سب کوچۂ قاتل کے سوا

کچھ نہ کہنے سے بھی چھن جاتا ہے اعجاز سخن
ظلم سہنے سے بھی ظالم کی مدد ہوتی ہے

اس دل پہ خدا کی رحمت ہو جس دل کی یہ حالت ہوتی ہے
ایک بار خطا ہو جاتی ہے سو بار ندامت ہوتی ہے

سورج کی سرپرستی سے نقصان یہ ہوا ہے
اب شمع مانگتا ہوں تو دیتا نہیں کوئی

دل کی آزادی شہنشاہی، شکم سامان موت
فیصلہ تیرا ترے ہاتھوں میں ہے دل یا شکم

172. Be happy yourself and keep others happy, too.

Human life comprises desires, expectations, and responsibilities. In the initial phase of his life, a human being has only desires and expectations. Soon however, he comes to realise that he lives in a society where one is not supposed to care not only for one's own person but also for others. This is the stage when responsibilities enter the stage. At this time, it is essential to make oneself appreciatable and acceptable. A person unconsciously changes himself to meet social requirements. This is an extremely delicate stage. During this stage, a person often becomes completely oblivious of his own inclinations and preferences. He does not live for 'himself' but for 'others.' Below follow all factors that influence the making or breaking of a human being's personality. Man himself needs to decide which way he wants to follow.

173. Learn to hide your feelings

We keep learning from unpleasant realities, incidents and bitter truths. We also learn how not to let our facial expressions and our body language betray our feelings. This artificial veil behind which we hide ourselves is actually useful for us. Just imagine, what would happen if our face would reflect all of our feelings, thoughts and emotions. Perhaps many of us would lose their jobs. Perhaps the marital life of many would be affected. There would be probably no friendship, nor would relatives care about one another, because the 'true feelings' that are visible on our faces would have made us more enemies than friends. So let the

fact that your personality contains an element of two-facedness and hypocrisy not upset you, or that you are playing a false game. You could consider it as a blessing in disguise - a blessing that plays a great role in improving social relationships.

174. Adjust to social pressure

How we deal with different people depends a lot on our mentality and our social standing. How we show our feelings, keeping in view the mood of society, greatly affects our behaviour. People want us to mould our personalities according to their likes and dislikes. They completely ignore what our own feelings are, what we ourselves like or dislike... all they want is to get things their way. A person who manages to adjust to such circumstances, leads a successful life, and a person who revolts against society has kind of ruined his life. But this does not mean that we should become completely oblivious of our personalities.

175. Forget bitterness

Give it a thought! If we were to keep remembering the many minor mishaps and incidents that occur so frequently throughout our lives, then how miserable would we be? Someone has rightly said: 'If you want to have good relations with others, then you need a very limited memory.'

Forgetfulness has got another benefit: at times a frightening incident (like an accident, murder or any natural disaster) completely overwhelms a person. In order to deal with this shock, the brain tries to delete all relevant information. As a result, the brain is in a state of memory loss. It is the brain's own protective mechanism, and because of this mechanism, the other limbs and organs of the body remain unaffected. People who lack the ability to forget unpleasant events tend to be upset and distressed. They deal harshly with others. Hence, you should try to forget things that hurt you.

176. Appreciate the feelings of others

How is your emotional interaction with others? This is of great

importance if you want to endear yourself to the people of the society you live in. There are many people who are blessed with amazing intelligence and a whole set of skills, but they are not in a position to appreciate the feelings of others. The only thing they care about is that others should try to understand them, and that is what hurts them in social terms. The majority of people might not be as bright as those few individuals, but they duly consider the feelings of others. This is why they often seem to be more intelligent and reasonable. Don't become a victim of unwarranted unpopularity, and do not let any of your deeds hurt any other's feelings.

177. Beware of sycophancy

In our society, people are given importance on basis of their appearance or their assets. It is on this basis that the feelings of others are considered. This goes so far that people's personalities consist of nothing but superficial, artificial behaviour. The words they utter with their tongues are completely different from the feelings they hide within themselves. They have no faith in themselves anymore. They have forgotten who they really are and what their true worth is.

This is a psychological disorder which slowly destroys a person's personality. Film stars are often victims of this condition. We ourselves have necessarily experienced once or more than once this condition. A person who claims that he has never experienced this, lies.

We should remember that we have the strength to escape this artificial environment. The sooner we take this courageous step, the sooner we become a balanced, good human being, the better it will be for us.

178. Learn to be tolerant

There are instances in our lives where the words we utter do not really represent our feelings and thoughts, and there are a number of reasons why we do so. It might be that we do not want to hurt the other party, or that we praise the other party as a matter of

formality and not because we feel like doing so. Similarly there are a number of other occasions where one has to learn how to hide his true feelings. Whatever the reason might be, one thing cannot be denied, that we spend a great portion of our lives living with half-truths and half-lies. No matter how ego-centric a person might be, he cannot spend his whole life trying to protect his ego. There will be times when he will have to be a bit tolerant and considerate towards others. Thus he will have to learn to consider others' feelings, even though unwillingly.

اے مالک دو جہاں
اے میرے پیارے خدا

ہم پہ رحمت ہو سدا
آنکھ سے جہ بہتا ہے پانی

اس پہ ہو تیری مہربانی
سینے میں جو درد جاگے

تیرا مرہم اس پہ لاگے
جان پہ بن آئی ہے

ہر سو رسوائی ہے
ہم پہ رحمت ہر سدا

لب بھلے خاموش ہوں
سن رہا ہے تو صدا

سب کا تو حاجت روا
مشکل میں تو مشکل کشا

راستے خاموش ہیں
گلستاں ویران ہے

ہم پہ رحمت ہو سدا
تیری رحمت سے ہے روشن

یہ جہاں تو ابتدا تو انتہا
طوفان میں شمع جلا

کشتی تو ساحل پہ لگا
ہم پہ رحمت ہو سدا

179. Some selected verses

Who is there to open the door of a deserted house when it is knocked?

As night falls some fragrance fills the air – how they remember Raat ki Rani●

From where would come the scent of their parents' days,

Now that milk comes in powder and education through the government.

No matter who – do not judge a person by his face.

The inner and the outer are not necessarily alike...

180. A virtuous wife is an invaluable treasure

A virtuous wife is, beyond any doubt, like an invaluable treasure. History tells us that many a great personality reached the heights of fame partly because of the contribution made by their virtuous

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● *Raat ki Rani* is an insignificant looking flower with a rich heavy scent that can be smelled only at night.

wives. When the most respectable of all human beings, Sayyidina Muhammad صلی اللہ علیہ و سلم, was visited by Sayyidina Jibril (Gabriel) علیہ السلام for the first time, when he صلی اللہ علیہ و سلم received the first revelation, he was extremely terrified. Shaken with fear, bathed in sweat, dishevelled, he returned to his home. The first person to calm him down, to comfort him, to wipe his صلی اللہ علیہ و سلم brow and to speak words of encouragement, the first person to believe in him and to sympathise with him was his wife, the Mother of the Faithful, Sayyidah Khadijatul Kubra رضی اللہ عنہا. At each and every instance she proved her faithfulness, dedication and sincerity. She spent all of her wealth for the promotion of Islam. When the Messenger of Allah صلی اللہ علیہ و سلم was about to breathe his last, his head rested in the lap of the Mother of the Faithful Sayyidah Aishahh رضی اللہ عنہا. She too, was the spiritual mother of this Ummah (people). She too, was one of those blessed souls who had sacrificed everything for the Noble Prophet's صلی اللہ علیہ و سلم mission. Some of the Holy Wives hailed from well-to-do, affluent families. If they had wanted to, they could have supported themselves through their families' wealth, but no! They rather chose to spend a life of hardship, along with their blessed husband صلی اللہ علیہ وسلم. In one Hadith comes that a righteous wife is the greatest treasure a man can have: if he looks at her, he feels happy, if he asks her to do something, she does so as if her life depended on it, and if her husband is away from home, she guards her honour until his return. Besides that, she looks well after the children and brings them up in the best of manners, and she does not allow any such person to enter whom her husband dislikes to enter. *(Nasa'i, Kitabun-Nikah, Musnad Ahmad)*

There is no doubt that material wealth can only fulfil a person's material needs, however, a virtuous wife is a source of happiness, comfort and peace for the whole household. Her sweet talk and upright nature make the environment of a home pleasant. Her good character and her excellent treatment of all family-members are an inspiration for others. The Noble Prophet صلی اللہ علیہ و سلم said: 'The whole world can provide only temporary benefit, woman (*i.e.* a wife) however, can be a guarantee for long-lasting happiness and joy (as because of her one can

experience a little bit of celestial bliss already in this world). A sage has narrated the following story to illustrate this point. The story contains a great lesson for women:

There was a very old lady. In spite of her age, she was extremely beautiful. Her face beamed with heavenly radiance. A young married woman once asked her about the secret of her beauty. The old lady's reply can be summed up thus: Throughout my life, I reddened my lips with honest and truth. I always kept my tongue moist with Allah's remembrance. My eyes I adorned with the Kohl of piety (that means I refrained from looking at things that Allah forbade me to look at). To my hands I used to apply the Henna of generosity and munificence. On my deeds I applied the powder of patience and perseverance. My heart I filled with love and fear of Allah. On my mind I imposed wisdom and insight. And I gave more importance to obeying Allah and pleasing my husband than to my own soul. I kept my desire restricted with the thought that nothing can be hidden from Allah. He is ever-present, and He is always watching me. The radiance you see on my face is because of that.

Let us pray to Allah that every believer's home becomes a reflection of this great lady's character and deeds.

181. Let your married life be pleasant

Occasionally husband and wife quarrel over petty matters. If they cross the limits of good sense, then conditions deteriorate quickly. It is just natural that there are at times differences between a couple, but in this era, both parties tend to overreact. The parents of both partners, due to the love for their offspring and also their own ego, often make things worse, rather than to assist in resolving any issue. The elders in a family, who ought to bring about reconciliation, often look only at one side of the matter, which brings about further problems.

Both husband and wife had done their part to create an unpleasant atmosphere. However, we ought to help them restore their relation to one of love and friendship, and we ought to do so with utmost sincerity. Each and every aspect of the Noble

Prophet's صلى الله عليه و سلم life is an example for us worthy of emulating. This is why we should try to understand even this aspect of married life in the light of his صلى الله عليه و سلم blessed *Seerah* (lifely manner).

Sayyidah Fatimah رضی اللہ عنہا was the Noble Prophet's صلى الله عليه و سلم youngest and most beloved daughter. He صلى الله عليه و سلم would call her the apple of his eye and the leader of the women of Paradise. She was married to Sayyidina Ali رضی اللہ عنہ, one of those blessed ten companions رضی اللہ عنہم whom the Noble Prophet صلى الله عليه و سلم gave glad tidings of Paradise during their life-time. Even between virtuous people of such calibre, there were occasionally differences.

The books of Seerah (the life) contain an incident according to which the two had a difference of opinion on any matter. Sayyidah Fatimah رضی اللہ عنہا went to her august father. Sayyidina Ali رضی اللہ عنہ followed her, his heart full of fear. He was standing near the door and thought: If -Allah forbid- the Messenger of Allah صلى الله عليه و سلم is displeased with me, then I shall be ruined in this world and in the Hereafter...

Sayyidah Fatimah رضی اللہ عنہا, in the meantime, complained to her father about her husband and started to cry. The Messenger of Allah صلى الله عليه و سلم however reacted completely opposite to what we might expect. His approach was meant to keep their marriage stable. Upon seeing his daughter cry like that, the eyes of Allah's Messenger صلى الله عليه و سلم became moist, too. He calmed her by saying: 'Dear daughter, I have married you to the most excellent youth from among the Quraish, to a youth who was among the foremost to accept Islam. Dear daughter, things like this do occasionally happen between husband and wife, no matter who they are. And, dear daughter, how could a man possibly comply with all of his wife's wishes, without ever showing any sign of displeasure? Dear daughter, may Allah keep you always happy and may He let you prosper. I wish to cool my eyes by seeing both of you happy.

Sayyidah Fatimah رضی اللہ عنہا then went back to her home. Sayyidina Ali رضی اللہ عنہ mustered all his courage and went inside,

his eyes overflowing with tears. He said to Sayyidah Fattimah رضی اللہ عنہا: 'I swear by Allah, in future you will never have a reason to complain.' On this, Sayyidah Fatimah رضی اللہ عنہا started crying, too, and said: 'Oh, it was entirely my fault.' Then they went happily back to their home.

182. Create an Islamic atmosphere in your home

The aim of such organisations and movements that are inimicious to Islam is to promote irreligiousness, decadency, immorality and obscenity all over the world, especially amongst the Muslims. They are ever eager to eliminate the Islamic culture and civilisation. However, in this age their attempts are even more ferocious than before. To achieve their objective, they emply a number of different means, e.g. videos, TV, radio, audio cassettes, immoral books, magazines, papers and literature. Armed with all kinds of modern equipment, they want to erase Islam and Islamic ideals from the minds and hearts of the people. They especially focus on children and youngsters with impressible minds and immature views. They want to rob them of their innocence and unspoilt nature.

It is indeed highly regrettable that the Muslims once ruled the world - due to their noble character, high morals, refined culture and civilisation. But now, in the name of modernity and progress, they let themselves be moulded according to western standards. They are victims of global moral corruption and decline. Most Muslim households contain all such gadgets that ruin a person's character.Muslim boys and girls are being attracted to unislamic concepts and ways of thinking, thus distancing themselves from the teachings of Islam. There are many households who, in spite of being Muslims, do not even know *Kalimah Tayyibah* (word of Allah) by heart. They are Muslims only because they were born into Muslim families, and for no other reason. But if you were to ask them about a particular film or drama serial, they would be able to provide you all the relevant and irrelevant details - without the least hesitation. And if you would ask them about the name of Allah's Final Messenger صلی اللہ علیہ و سلم, or the name of the book that has

been revealed to him, or the names of the rightly guided caliphs, or the pillars of Islam and how they relate tour lives, they would not be able to answer. This is indeed an immensely sad situation for the whole Muslim Ummah (people).

The most significant factor that contributes to the moral decline of our young generation is the fact that parents fail to fulfil their responsibilities. Their children are a trust from Allah. It is the parents' religious duty to bring them up in a good way, to teach them about Islam and to make them adopt Islamic manners. Parents play a great role in either making or breaking their children's moral structure. The Messenger of Allah صلی اللہ علیہ و سلم said: 'Every child is born on the *Fitrah*. It is his parents who then make him a Jew, a Christian or a Magian.' (Sahih Bukhari) In other words, a child is a reflection of his parents. They are like saplings that are planted by a gardener who tends them. He looks after them, prunes them, covers them with a shelter to protect them against vermin, and tries to make them grow straight. If he does all this, then the sapling is likely to grow into a strong, straight and handsome tree. However, if the gardener was to leave the sapling to grow as it pleases, then it would soon be crooked, weak and not pleasing to sight. Similarly, a child's upbringing greatly influences his future.

A mother's role is particularly important with regard to the grooming or spoiling of the child. She is the first one to look after him and to tend to him. The whole moral growth or decline of a society depends on how well she fulfils her duties. The Messenger of Allah صلی اللہ علیہ و سلم said: 'A woman is the custodian of her husband's children and his propert, and she will be asked about her custody.' *(Sahih Bukhari and Sahih Muslim)*

A mother can fulfil her duty properly only if she herself was brought up in the right manner. A mother must herself lead an immaculate life. She must have very high morals and a noble character. She must be aware of her role and status. She must make herself an embodiment of Islamic teachings. She must try to adopt all that is good and righteous and refrain from all sorts of vice and evil. She must observe the limits of *Halaal* (conceded)

and *Haraam* (unlawful). She must try to purify herself from spiritual ailments like envy, malice, hypocrisy, falsehood. She must subject her thoughts, her behaviour, her worship in short, every sphere of her existence to the demands of Islam. If such a woman rears children, then the environment of a home will become truly Islamic. All false customs that have nothing to do with Islam, all remnants of ignorance will be elimintated from such a home. Such women will be living reminders of the Noble Prophet's صلى الله عليه و سلم female companions, and other saintly ladies who lived in the early years of Islam. Muslim parents still have a chance to mend their ways. Let us all resolve to build a new society. Let us try to promote love, sacrifice and feelings of a universal brotherhood. If we fail to do so, then what will we say to Allah on the Day of Judgement? The Messenger of Allah صلى الله عليه و سلم said: 'Each one of you is a custodian, and each one of you shall be asked about his custody.' *(Sahih Bukhari and Sahih Muslim)* May Allah guide us all.

183. Pearls of Wisdom

1. A trader who is honest in all his dealings shall be raised amongst the righteous and the martyrs.
2. A poor person who stays in touch with his relatives is better than a rich person who severs the ties of kinship.
3. It is difficult to think well of an evil person.
4. Reform without regret is like pumping water out of a ship without bothering to close the hole.
5. The best way to overcome one's worries is to get busy with any constructive work.
6. Cunning people are comparable to those beasts that lie in ambush for their prey with their claws hidden.
7. The Children of Israel were destroyed because they would punish the poor criminals for their crimes and leave the rich criminals unpunished.
8. Even when the world makes a display of evil character, man should not leave traits of a good character.
9. Seek Allah's bounty, for Allah likes to be asked from.

10. Whatever you do, keep in mind Allah's greatness and the welfare of your country, and seek out the truth.
11. Ask your hearts about the state of friendship, because hearts are witnesses that accept no bribe.
12. A person who dies while defending his belongings, shall be raised among the martyrs.
13. Hold fast unto reciting the Holy Qur'an and remembering Allah, as on earth this is a source of light for you, and in the heavens your name shall be taken with love because of that.
14. Someone who is not grateful to people is not grateful to Allah, either.
15. The best *Jihad* (crusade) is not to take revenge in spite of being able to do so, and to swallow one's anger.
16. Knowledge is better than wealth, because knowledge protects you whereas you will have to protect wealth.
17. Nothing can be acquired only through desire. Along with desire, you have to make effort, too.
18. If you want to fly high, then keep your spirits high. Your strength lies in your spirit.
19. If you want to stay happy, then let others stay happy, too.
20. Do not waste your time in praising anyone's virtue. Rather try to acquire such virtue yourself.

184. The responsibilities of a newlywed couple

A newlywed young man tends to be completely intoxicated with love for his wife. This intoxication makes him completely oblivious of the world around him. All his attention is directed towards pleasing his wife. Her happiness is his happiness, too. However, sometimes this kind of behaviour has got negative consequences.

A couple of days ago, a young man got married. The young man's father had to go out of town for an important errant. He had instructed his son to look after the business for as long as he was absent. Normally, father and son, both look after the business. The young man however, was so overcome by love for

his wife that he completely forgot his father's instructions. This resulted in a heavy financial loss. If the wife had had a bit of sense, she could have forced her husband to descend from his clouds of love and look after the business. Thus they would have been spared such trouble.

It is a wife's responsibility to make sure that her husband does not become neglectful of his duties. And on the other hand, it is not appropriate for the husband that in case he has to face any mishap, he puts the whole blame on his wife.

When a newlywed couple comes back home after their honeymoon, the husband usually delays his returning to office for another three days, pretending to be unwell. In the beginning, this pleases the wife. It makes her happy to see that her husband loves her so much, and that she is so important to him. But after a while she should come to realise that this is not the right thing to do. Finally she should gently force her husband to go to office - in a subtle way - without hurting his feelings. Thus he will be able to do his duty in a proper manner.

At times a son becomes neglectful of his parents. After marriage, he simply has got no time for his aged parents. But if the wife is able to sense the problems of her mother and father-in-law, then instead of being a barrier, she can easily become a 'bridge' between her husband and his parents. She can remind her husband of his responsibility toward his parents.

If her husband is a spendthrift, then she can, with a bit of wisdom, easily help him to realise the importance of money. There was a man who spent his whole salary by the 20th of the month, and then needed to take loans from his friends and acquaintances to make ends meet for the remaining ten days. However, after his marriage the scenario changed. His wife had taking care of the monthly budget. As a consequence, the salary lasted for the whole month, and they were even able to save some money for emergencies.

At times, the young man is still receiving education in some professional institution when he gets married. Under such

circumstances, he becomes like a prisoner, caught in his gorgeous bride's tresses, and completely forgets about his studies. Such a situation is quite dangerous. Only the bride herself can - if she is wise enough to do so - make him incline towards his studies again. It is her responsibility to provide him a quiet environment where he can focus on his studies. She should give her husband light but nutritious food. Thus the wife will receive her due share in her husband's success. Obviously, if he manages to get a good result in his examinations, he will be entitled to a better job with a better salary, and thus the wife will also share his happiness and enjoy an easy, comfortable life.

Holding the wife responsible for all this, is just one side of the medal. Don't we ever think that not only the girl is to be blamed if things go wrong? We know very well that the girl leaves her parental home and shifts into a completely new and unfamiliar place, where she is now to spend the rest of her life, at the side of her husband. Under such circumstances, is there anything wrong if she gets a loving, caring husband, who looks well after her, who fulfils her needs and desires, even if that means that he neglects his responsibilities towards the other members of his family?! Is only the wife, who has not yet fully understood the people and the environment of her new home, to be blamed if the husband becomes neglectful? Why is only the poor woman blamed if the husband becomes oblivious of his duties? If the husband loves his wife; if he showers her with affection, well, then that his duty. And along with that it is also his duty to look after the needs of his parents and other members of his family. If he fails to do so, then it would be wrong to badmouth his wife, that she is the one who forces him to behave like that.

If the family business incurs any loss, if there is any kind of mishap, if -God forbid- any family member dies, then even well-educated, well-off families tend to put the whole blame on the new bride, that all this happened because of her inauspiciousness.

If, after marriage, a young man becomes lax regarding the rights of his family members, then it is definitely the responsibility of his wife to do her best to put him back on track. If, in spite of

that, the young man does not fulfil his duty, then it would be wrong to blame his wife. Yes, if the wife also fails to do her part, then both are to be blamed. This is so because the young man's responsibility is not only to look after his wife, but also after his parents and the other members of his family. Cleverness and wisdom lies in focusing not only on his wife, but also in fulfilling his duties towards his parents and other family-members.

185. There are more worlds beyond the stars

It is indeed the height of kindness and benevolence of nature that has endowed man with countless talents and abilities, and, at the same time, gave him the status of the 'crown of creation'. Man could have been created in the shape of any wild animal, but no! He was created in the best of forms. Each and every of his limbs is well-proportioned, capable of performing wide array of tasks. At times, man is, in harmony with the Almighty's perfect wisdom, not endowed with any faculty, or he is born ugly, or ill, or handicapped, or in a tribe or family that is not considered as noble or respectable.

As a matter of fact, only he is truly handicapped who thinks of himself as helpless and puts forth his disability as a pretext to keep away from doing even the pettiest of tasks, thus leaving himself completely up to the mercy of others. It is a part of nature's infinite wisdom that we all have to face some sort of handicap or defect. We all are sort of imperfect. No one can claim to be perfect from all points of view. At any time of our lives, our handicap, our defect, becomes apparent. This is why we should, instead of bemoaning our imperfections, learn to accept them and live with them.

Nothing and nobody is completely useless. Everything and everybody has got its role and purpose, in spite of its defects. Allah Most High has provided us ample opportunities to make the best possible use of our defects, and to attain success. This is so that man may have this pleasant feeling that life is, in spite of imperfections and defects, a beautiful gift not only for us but the whole world. This reality is connected with nothing else but our perceptions, our thoughts and our behaviour.

There are countless examples where a fully handicapped person - regardless of whether this handicap resulted from any accident, disease, or whether he was born with it - faces life with courage, where he makes full use of his hidden potential and becomes a greatly admired, extremely successful person who, above all, is an inspiration for others, too. Leaving the world to feelings of utter amazement, awe, and a bit of envy, such people have accomplished feats that one would have hardly expected from an able-bodied person.

186. The difference between eastern and western civilisation

We talk a lot about the schism between eastern and western civilisation, and the evils of the latter, and, at the same time, we declare that the eastern civilisation to be far, far superior. But is our badmouthing western civilisation enough to hide the evils that have crept into our own society? Or can we claim that we faithfully fulfil all requirements of our civilisation or society, that we fulfil perfectly well all of our roles? Unless we know the answer to these questions, we cannot make any such claim. Below, I have tried to throw some light on this matter.

One thinker once said: 'East is east, and west is west, and never the twain shall meet.' Not everything a famous person says is necessarily right, but this is one thing we can definitely agree upon: that indeed, some features of eastern civilisation are completely different from those of western civilisation. There are some great values and virtues contained in our eastern civilisation. Similarly, western civilisation has got some positive aspects, too, adherence to principles and rules being one of them. The east is superior to the west, as far as its ethical values and spiritual purity are concerned, whereas the west has got an edge over us with regard to running life in a smooth, organised manner.

It has been said that when the British finally left the subcontinent, they took three things with them: fear of God, respect for the law and punctuality. If we have a look at our lives, then we come to realise that indeed, we have lost these three virtues. The west however has lost such great treasures as

respect for parents and elders, realising the rights and status of relatives, and a sound family system. Hence it is right to say that east is definitely east.

However, some positive aspects are no justification to become oblivious of our shortcomings. We must not forget that a society is made up of individuals. Man cannot survive alone. He depends on a group to live a pleasant, secure life. His family, tribe, nation and country help him to fulfil this need.

Man is no doubt a social animal. That is why he needs a companion with whom he shares his thoughts and feelings. Man has never attained peace of mind by renouncing the world. This is why Allah Most High has enjoined it upon the believers to look after their relatives, to start a family, and to mix with others of his kind, so that they can share his moments of joy and grief, that they can assist him at difficult times, and support him when he stands in the need of support. But if we have an overall look at our society, then it soon appears that the picture of our society is different. Mirza Ghalib has captured our state quite well in his verse. He says:

> *Now live at a place where there is no one of like mind, of like tongue, of like kind.*

And Faiz said:

> *How much life resembles a beggars gown – every other hour adds another patch of pain.*

This state affects the heart of any such person who desires to see people love one another; who does not only want to see man as the children of Adam but indeed ass the very best of creation.

The truth is bitter, indeed. In our society today, women are humiliated mostly by their closest relatives. A daughter is sacrificed for her father's honour, a mother slowly dies because of the love she has for her son, a sister bears the brunt of her brother's sense of honour, a wife is the victim of her husband's brutality... or, the never-ending differences between a mother-in-law and a daughter-in-law, between husband's sister, and brother's wife, etc. in short, a woman who sees herself backed by

a man is very likely to exploit another woman, because a weakling can exercise power only over another weakling, not over a strong person. Since women cannot overpower men, they delight in oppressing other women.

On one hand we claim respect for our elders, and on the other hand, we make them keep standing when they use any public transport, because we lack the courtesy to offer them our seat. Then how many of our elders have to keep standing for hours in a line, to pay their utility bills, just because we do not want to give up our turn for them. Many elderly people need to carry home their shopping bags themselves because there is no one to carry them in their stead. Or look at the helpless old people in hospitals - they need to arrange their medicines themselves, because there is no one to look after them even when they are ailing. Be honest, how many of us happily assist an elderly person? There is much for us to think about, and even more to change, provided we have the courage to do so. The only reason for saying all this is to make you think. The positive aspects of our culture are beyond any doubt, but we also need to overcome our weaknesses that are so rampant in our society. If we manage to do so, then indeed, the east has indeed the potential to outdo the west. This is so because life is less about technology and more about human relations.

187. Don't sleep after *Fajr*!

It is not right to sleep right after *Fajr* and before sunrise -unless one has got a profound reason- as this time is meant for worship and Divine remembrance. That is the time when each and every single thing is proclaiming the glory of Almighty, each of them in its own language. Man, too, should not be negligent of remembering Allah. Sleeping at this time deprives man of his livelihood. The Noble Prophet صلی اللہ علیہ و سلم said: 'Sleeping in the morning deprives of sustenance.' Sayyidah Fatimah رضی اللہ عنہا narrates: Once I was sleeping in the morning when the Messenger of Allah صلی اللہ علیہ و سلم happened to pass by me. He shook me with his foot and said: 'Dear daughter, get up! Seek the provisions of your Lord. Don't be among the negligent ones. Allah Most High

divides provisions for His bondmen between the true dawn and sunrise.' Sayyidina Ali رضی اللہ عنہ narrated: 'The Messenger of Allah صلی اللہ علیہ وسلم forbade sleeping before sunrise.' Hence, after offering *Fajr,* one should engage oneself with *Zikr* (glorification of Allah) and reciting the Holy Qur'an. May Allah guide us all to do good deeds. *Ameen. (Ahmad, 1/73; Al Kamil 1/321)*

Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is commited on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

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